SANKETA NIDHI

संकेत निधि



ESSENCE OF KNOWLEDGE EXTRACTED FROM VARIOUS CLASSICS ON HINDU ASTROLOGY

ABOUT THE BOOK

'Sanketa Nidhi' or a Treasure of Astrological indications is very authoritative book on Indian Astrology.

The whole work has been divided into 9 *Sanketas* or Chapters, probably synchronizing with the number of planets. In Sanketa 8 mention has been made of some Tajaka combinations to solve certain queries. In all probability this system was introduced in our country during the Muslim period by the Arabs or the Tajakas themselves. Our readers would be greatly interested to note that this very system is fore bearer of the modern western system. The great western astrologers took the clue from where the Arabs, the Tajakas or even the Indians left it and through their researches brought it in modern perfection.

The unique work would help the readers in solving their immediate queries besides giving them an inkling into their own as well as their customers' future.

Important p.p. no. 37 — 40

SANKETA NIDHI

OF
RAMA DAYALU

संकेत निधि

English Translation and Commentary

By
Dr. GOURI SHANKAR KAPOOR

Edited by :
SHARDENDU



RANJAN PUBLICATIONS
16, Ansari Road, Daryaganj,
NEW DELHI-110002

Published by :
Ranjan Publications,
16, Ansari Road, Daryaganj,
NEW DELHI-110002

First Edition 1987

Price : Rs. 60
US $ 15

Printed at :
Janty Printing Works,
Delhi-110006

CONTENTS

SANKETA 1

SANKETA 2

SANKETA 3

Slokas

vain, short life, murder, imprisonment, unchastity of wife or self, loss of one eye or both, harm to maternal uncle's family, death of wife, children and self.

37-59. Yoga of children's happiness, sex of first issue, absence of brothers, sisters and children, yoga of good children, to ward off curse of deities, some Raja yogas and dhana yogas.

SANKETA 4

1- 8. Predictions from first Bhava, effects of benefics in 6th, 7th and 8th, effects of planets in Lagna.

9-17. Effects of second Bhava, effects of planets occupying or aspecting second Bhava.

18-123. Effects of planets occupying or aspecting Bhavas—third to twelfth.

124-125. Special effects of various planets in certain avasthas and and places.

SANKETA 5

1- 5. Twelve avasthas and three sub-avasthas of planets.

6-30. General effects of nine planets in twelve avasthas.

31-42. Special effects of various planets in certain avasthas and places.

SANKETA 6

1- 8. Effects of planets in different Bhavas, sex of the baby in womb, birth of twins, time of birth, abortion, mole mark, hump backed, lame, blind of one eye, short statured, bad marks on the bodies of mother, sister or wife.

9-14. Character of mother and wife, yogas of illegitimate birth.

15-101. Effects of the lords of twelve houses each occupying twelve houses in turn.

102. Special effects of Mars, Mercury, Jupiter, Venus and Saturn. Effects of Bhavas revealed by Moon, effects of planets transiting the equinoctial points.

103. Conditions for planets to reveal their effects in initial, middle or final stage of a Rasi.

SANKETA 7

1- 7. Influence of position and aspect of planets on the effects of 12 houses.

Slokas

8-14. Effects of houses in early life, influence of planets due to their avasthas at the time of birth, destruction of Bhava, Full or partial effects, good or bad effects of planets, effects of day and night planets in day and night signs, effects of planets owing to Lagna and sign occupied by Moon.

15-16. Malefic planets' effects being influenced by transit in Gochara and Ashtaka Varga, yoga of loath-some disease.

SANKETA 8

1-11. Ithasala, Musarifa, Nakta, Yamaya and Kaboola yogas, effects of planets in two halves of zodiac, nature of decanates in movable, fixed and dual signs, success of undertaking.

12-20. Subject of a query, group letters and their lords, to guess the Lagna, prediction from the limbs touched by the querist, 12 Lunar avasthas.

21-23. Nature of prasna lagna, success of undertaking, untoward events.

24-28. Marriage, widowhood, barenness, unchastity, loss of wife.

29-33. Time of delivery, sex of baby in womb, time of conception.

34-40. Queries about journey, traveller's sickness or death, time to return, litigation.

41-52. Conditions of the success of sthayee and yayee, success or defeat in war.

53. Query about stolen article and thief, influx of wealth, fulfilment of desire.

SANKETA 9

1- 5. Conditions for one's happiness in early life, yoga for deformed face, eyes and teeth, after borns, death by accident, hated by relations.

6. Death by lightening, sun-stroke or poison, moles on hands.

7- 9. 22nd decanate and nature of death, happiness of children, nature and characteristics of partner.

10-11. Time of marriage, marital happiness, lucky and prosperous as one's father, bodily happiness of parents, ancestral property.

12. Misunderstanding with relations and displeasure of sovereign.

13-14. Karakas of various bhavas.

15-20. About the author and the book.

BHRIGU NANDI NADI

By R.G. Rao

Bhrigu Nandi Nadi is an ancient and authentic *Nadi Grantha*, very popular in South India. Whatever be the Ascendant, with the help of this book, one can ascertain all about his parents, brothers, sisters, wife and children and about his past, present and future in precise terms. He can obtain clear indications about the prospects in his educational and professional career, foreign travels, his financial position at various stages of his life and his longevity. All he has to do is to pick out from more than 500 birth charts given in this book, the one in which the disposition of the planets tally with those contained in his own horoscope.

Another speciality of the method of prediction adopted in this book, is the precise timing of events on the basis of transit of planets. The general happenings in life have been predicted on the basis of the dispositions of the planets at the time of birth.

The utility of the book has been enhanced by the specific remedial measures presented for protection from the malevolent planetary influences responsible for tragedies in life.

The method of delineating the horoscope adopted in this book is not only novel and instructive ; but is also challenging for the students of astrology interested in research. Rs. 150.00

HORA SHATAK

(Basic Concepts of Predictive Astrology)

By Dr. G.S. Kapoor

It is our great previlege to present to the readers for the first time in English the book "Hora Shatak" by Shri J.N. Bhasin containing rules for the judgement of horoscopes, many of which will not be found in any other book on the subject. He put them in print only after he was fully convinced by practical application of their efficacy and correctness. I am fully confident that his book, although small in size but so useful in its contents, will definitely enhance the knowledge and predictive capability of those who get the previlege of reading it. About 80 horoscopes have been given as illustrations.

The great savant is no more but the rich treasure of knowledge left by him will continue to guide the aspiring students of astrology, like a luminous lighthouse.

Rs. 25.00

THE GREATEST TRADITIONAL CLASSIC OF HINDU ASTROLOGY

Brihat Parasara Hora Sastra

(बृहत्पाराशर होराशास्त्रम्)

One can safely say that Hindu astrology took its birth through the teachings of **Parasara,** the sage of sages. The sage laid down the various principles in his Hora Sastra through his divine knowledge while instructing his disciple, the illustrious Maitreya. All later authors like Varaha Mihira, Prithu Yasas, Kalyana Varma etc. thoroughly digested the sage's principles before they compiled their works.

The present translation in English is the first ever attempt in the press. To speak briefly of the work, it deals with all the required basic aphorisms of Predictive astrology and advanced principles as well. Some highlights of the work are : Sixteen Vargas of Rasis, their use, Aspects of Rasis, Infant evils, Results of 12 bhavas, Longevity, Results of Bhava Lords' positions in other Bhavas, Effects of Upagrahas, Padas, Karakamsa, Rajayogas, combinations causing poverty, Effects of Various Planetary Avasthas, Chara Dasa, Sookshma Dasa, detailed effects of Nakshatra Dasa, Kala Chakra Dasa etc., Ashtaka Varga Scheme, Female Horoscopy, Lost Horoscopy, Planetary Rays, and various afflictions like Solar Ingression, Eclipses, Moola Nakshatra etc.

The present English translation is fully supported by enlightening explanations and quotations from various rare authoritative classic texts so that even an average student can usefully and clearly understand the principles to be applied to a practical horoscope. This work, the most sought after, is capable of filling the much felt void and is highly instructive. (2 Vol. Set Rs. 400)

DOCTRINES OF SUKA NADI

By R. Santhanam

An excellent and rare work containing principles on predictive astrology Exclusive aphorisms from authoritative treatises on Hindu Astrology fully enrich this work. **To cite an instance :** If the lord of the 5th and the 8th join in the 7th along with Saturn and Rahu, the female concerned does not attain puberty at all. In another context, it is stated that if a movable Rasi ascend containing the 8th lord therein, the native enjoys full span of life. These are specific and exceptional rules and the author has explained the rationale behind such principles.

This work touches all houses including clues to time events, principles covering marital match and such other aspects.

An indispensable work to those who breathe astrology at all times. **Rs. 40**

॥ श्रीगणेशाय नमः ॥

प्रथम संकेतः

Sanketa I

श्रीश्रीपत्योस्सम्प्रयोगोऽभिजातो विश्वश्रेयस्सम्पदे सम्मदेद्धः ।
दिश्यादिष्टं स्फारमारादपारं पारम्पर्यप्रीतिभाजां जनानाम् ॥ १ ॥

Sloka 1—It is prayed that the exalted union of Sri (Lakshmi) and Sripati (Vishnu) which is brightened by love for the purpose of great prosperity of the universe may bestow unlimited good on the people who are attached to the ancient tradition (that is, who have faith in the truth of Sastras etc).

स्वभ्रातृजप्रीतिवशंवदेन ज्योतिर्विदा रामदयालुनाम्ना ।
प्रश्नोद्भवादावुपयोगि किञ्चिन्निबध्यते पूर्वकविप्रणीतम् ॥ २ ॥

Sloka 2—*Shri Rama Dayalu* has written this work for the benefit of his brother's son and to enable him to learn and be proficient in the various facets of astrology, namely Prasna, Janma, Varshphal, Adhana etc., and for the good of the world. The treatise is based on principles and ideas propounded by the learned men in the past.

तत्रेष्टकालावगमार्थमादरादार्योक्तकृत्यं विदधीत तत्त्ववित् ।
परद्युमानं दिनमानवर्जितं नगघ्नमक्षाप्तमहस्सु मध्यमा ॥ ३ ॥

Sloka 3—One who knows astrology should carefully work out his calculations according to the principles laid down by *Aryabhatt* to arrive at the exact number of Ghatikas elapsed since last sunrise at any given time. The total period of any required day should be subtracted from the maximum length of the day in the year. The figure so arrived at be multiplied by 7 and the product divided by 5. The quotient will be the length of the shadow (cast by a 12 inch stick) at mid day of the locality.

द्युमध्यभोना दशयुङ्निजेष्टभा शराहताहर्मितिमुद्धरेत्तया ।
क्रमान्मताः पूर्वपरद्युखण्डयोर्द्वयोरवाप्तागतगम्यनाडिकाः ॥ ४ ॥

Sloka 4—On the given day the length of the shadow indicated by the 12 inches stick is known as Ishtema (इष्टमा). Ten may be added to it and then from the figure so arrived at, we may subtract the total length of the shadow at noon on the day. The remainder will be the divisor required. The figure to be divided by this divisor will be arrived at by multiplying the length of the required day by 5. After such a division the quotient will represent the number of Ghaties that have elapsed since last sunrise or to elapse for the next sun set.

निजाष्टद्यंशहीनं परस्वद्युमानान्तरं यत्तदष्टांशहीनैकभाजा ।
स्वभाभानुभागेन लब्धा दिनार्द्धविगतैष्याः क्रमाद्वा स्वघस्रार्द्धघट्यः ॥ ५ ॥

Sloka 5—Take the difference between the maximum duration of the day (परम दिनमान) for the locality and the length of the day (इष्ट दिनमान) in question and subtract from this 1/16th part. 1/8th of the figure arrived at may then be subtracted from 1. To the result may be added 1/12th of the length of the shadow at the given time. This will be the divisor. Then we may divide half the length of particular day by this divisor. The quotient will indicate the number of ghaties that have elapsed since last sun-rise or to elapse till the next sunset as the case may be.

भानूदयद्वितयमध्यगतुल्यकाला
यावत्क्रियाः खखनृपाक्षिमितासुतुल्याः ।
तासां खषड्लव इहैकघटीहरिद्भि—
र्गुर्वक्षरैरसुरथार्यसुभिर्विनाडी ॥ ६ ॥

Sloka 6—The time between one sunrise and the next sunrise (which is supposed to be near about 60 ghaties) consists of 21,600 breaths or pranas. One ghati is made of 360 breaths. The time taken to pronounce ten long syllables is one prana, and six pranas make one vinadee (विनाड़ी) or vighati (विघटी या पल). Sixty vighaties or palas make one ghati (घटी).

निशीष्टवेलावगमार्थमर्कभात् क्रमाल्लयोद्गूदयभं खमध्यभम् ।
भुवा दिनैश्चोनमिभैस्तमोदलाहतं नगाप्तं निशि यातनाडिकाः ॥ ७

Sloka 7—To enable us to know the exact number of ghaties etc., that have elapsed at any required time at night, the following method should be followed :—

(1) Count the star that is seventh from the star occupied by Sun,

(2) Count the star that is rising in the East, and

(3) Count the star that is exactly over your head.

Then subtract 1 from (1), 15 from (2) and 8 from (3). Then we may multiply the three figures arrived at in the manner indicated above, separately by the number of ghaties representing one half of the duration of the given night and divide the results by 7. The number so becoming available in each case will be the same in each case and will be the ghaties etc. required.

स्फुटार्कहीनात् स्वशिरोगभभ्रुवाल्लवीकृतात् खाङ्कलवो नतोऽथवा ।
रसैरवाप्ताश्च कला निशो गता मदुक्ततन्त्रादपि भभ्रुवान् स्मरेत् ॥ ८ ॥

Sloka 8—There is another method of ascertaining the same information as mentioned in the previous sloka. From the longitude (Rasi, degrees minutes etc.) of the star just over your head, subtract the longitude of the Sun. The result should be converted into degrees. If that exceeds 90, subtract 90. The remainder may then be divided by 6. The method of calculating this, is also given in the author's work named Khet Prakash.

जन्मन्यङ्गभोग्यलवा ये तत्राब्जस्य च ये गतभागः ।
तद्योगोऽम्बरसिद्धयुतोऽसौ जन्माधानयुगान्तरहानि ॥ ९ ॥

Sloka 9—If we calculate the exact number of degrees still to lapse in the Ascendant (Lagna) and also the degrees of the Moon in the Rasi occupied by the Moon and add 240 to the sum of these two, we will get the number of days falling between Adhana (आधान) and Janma (जन्म).

आधानेन्दुसमं जनिलग्नं चेदाधानतनुप्रतिमोऽब्जः ।
शुद्धः स्यात् समयोऽत्र तदानीं व्यत्यासेऽन्तरहस्त्वनुपातः ॥ १० ॥

Sloka 10—If the longitude of the Moon (chandra spast-चन्द्रस्पष्ट) at Adhana be the same as of the Lagna at birth, or if the longitude of the Moon at birth be the same as the longitude of Adhana Lagna,

we may accept the time of birth as correct. If there is any difference the exact time of birth could be rectified by suitable adjustments by the rule of three method in the intervening days.

केन्द्रादिभावेषु यतो हि भावात् पार्श्वद्वयं खेटयुतं स्फुटं स्यात् ।
तत्खेटयोरन्तरखण्डमग्रचग्रहे ऋणं पूर्वखगे धनं च ॥ ११ ॥

Sloka 11—The author gives another method for rectifying the time of birth. If there are planets on both sides (2nd and 12th) of a Bhava be it a Kendra, Panaphara or Apoklima, we may calculate the difference between the longitude of these two planets and (a) subtract half of the difference from the longitude of the planet in the second Bhava, and (b) add the difference to the longitude of the planet in the twelfth Bhava. By doing so the longitudes of the planets in the 2nd and the 12th Bhava will become identical.

तद्भावसाम्येऽत्र जनीष्टशुद्धिर्न्यूनाधिकत्वे तु तदिष्टकाले ।
स्वमस्वमंशेष्वनुपाततो यत्पलानि तैः संस्कृत इष्टकालः ॥ १२ ॥

Sloka 12—When the longitudes of the two Bhavas mentioned in sloka 11 be equal, the time of birth should be located there alone. If there is difference in the longitudes (Bhava spast) suitable alterations may be made by the rule of three process to fix the correct time of birth.

यद्वा जनेर्यदिह पर्वपुरा तदन्ते
योंऽशोऽधिकारिण इहापि च पञ्च ये स्युः ।
यश्चौजसेषु सहितोऽस्य विहाय राशीन्
खं वाङ्गमंशसदृशं यदि शुद्धमिष्टम् ॥ १३ ॥

Sloka 13—Another method to correct the Ishtkala (इष्टकाल) at birth is as under—Note the Parva Tithi (पर्व तिथि) i.e. Amavasya (अमावस्या) or Poornamasi (पूर्णमासी) just previous to the birth and work out the Lagna, Amsa etc. at the end of the Parva Tithi (पर्व तिथि). Then we should make note of the following planets :—

(1) Lord of Lagna at birth,
(2) Lord of Lagna at the end of Parva Tithi,
(3) The planet presiding over that part of the day or night,
(4) The lord of the Hora or hour at which the Parva Tithi (पर्व तिथि) ended, and
(5) Lord of the Rasi occupied by

(a) The Sun at a day birth or
(b) The Moon at a night birth.

Leaving off the Rasis occupied by the strongest of these five, if the Ansa (अंश) of the strongest planet be the same as that of the Lagna Navamsa, or with that of the 10th, that will be the correct time required.

तन्वादिभावान् खचरांश्च कृत्वा स्पष्टान् फलं कीर्तयितुं क्षमः स्यात् ।
पञ्चाङ्गपत्रस्थखगान् स्वकाले नयेदनायासत एव तस्मात् ॥ १४ ॥

Sloka 14—The effects of various Bhavas and planets in a birth chart can be assessed properly only after working out the longitudes of the Lagna, other Bhavas and their Sandhis, and of the planets. The true positions (longitudes) of the planets can be easily calculated with the help of an almanac (पंचांग) of the concerned period.

अग्रिमात्पश्चिमं शोधयेत्सर्वदा वारघट्यादिकाद्वारघट्यादिकम् ।
पत्रिकास्थग्रहेष्टान्निजेष्टं क्रमात् स्वेष्टतः पत्रिकास्थग्रहेष्टं तथा ॥ १५ ॥
शेषवारादि सर्वं पलीकृत्य च स्वस्वगत्या हतं स्वाभ्रषट् त्र्युद्धृतम्
लब्धलिप्ताः स्वमस्वं क्रमात्स्वेष्टतः पत्रसंस्थग्रहे पृष्ठगे चाग्रगे ॥ १६ ॥

Slokas 15-16—The Isht-kala (इष्टकाल) of the planets as shown in the almanac is known as Mishra-mana (मिश्रमान). If the Mishramana (मिश्रमान) (week day, ghaties, pala) is in advance of the Isht-kala of birth (week day, ghaties, pala), then such week day, ghaties, pala, may be deducted from the former. The remainder would be subtractive (ऋणसंजक चालन). If the Ishtkala (इष्टकाल), of birth is in advance of the Mishramana (मिश्रमान), its week day. ghaties, pala etc. may be deducted from the week day, ghaties etc. of the former. The remainder would be additive.

The remainder in days, ghaties etc. may be reduced to Palas (पल) and multiplied by the rate (in minutes) of the motion given for the planets in question and divided by 3600. The quotient would be additive in case the planetary position relates to a period prior to the required time, and subtractive when the said period is subsequent to the one under consideration.

Comments—The calculation of Lagna spast and longitudes of Bhavas has become very easy with the help of books like 'Table of Ascendants' by N.C. Lahiri. Similarly calculation of longitudes of

plantes (Grahspast) has become easier and more convenient with the availability of Ephemeris of planets' positions and use of proportional Logarithms. At present the most useful books available in this respect are Lahiri's Annual or condensed Ephemeris, B.V. Raman's 'Ninety year Ephemeris' and 'Krishnamurty's Ephemeris.' We would advise the readers to make use of these publications.

कृत्यमेतत्प्रतीपं प्रतीपग्रहेऽत्रैवमुक्तानुपातात्स्फुटाः स्युर्ग्रहाः ।
मान्दिरेवं विलोमञ्चतुर्घटचहः शेषतोर्कादिवारेष्विनाडीमितः ॥ १७ ॥

Sloka 17—If a planet is in retrograde motion the process outlined in the previous sloka should be reversed in order to work out its position. In the case of Mandi its position on the several days of the week from Sunday will be worked out by a process of subtraction of 4 ghaties from each day (and finding the Lagna at the time), thus Sunday 26, Monday 22, Tuesday 18 and so on.

Comments—It will be relevant in this connection to quote the following sloka (sloka 7—Khand I) of Uttarakalamrita :—

चारुः खारिजटावयो नटतन् रूनं द्युभानतंः
खाङ्गाप्तं रविवासरादि घटिकास्तत्कालभे मन्दजः ।

This means that the duration of the day in terms of ghaties multiplied by 26, 22, 18, 14, 10, 6 and 2 respectively and divided by 30 will indicate (during the day) the time (in ghaties elapsed since sunrise) of the exact position of Mandi (who is said to be son of Saturn), in the seven week days counted from Sunday onwards.

सायनांशनिजेष्टकालिकभानुभोग्यलवाहता-
त्स्वोदयात्खगुणाप्तभोग्यपलैर्वियुक्स्वपलव्रजात् ।
व्यग्रिमोदयतः खरामहतं तु शेषमशुद्धहृ-
च्छुद्धराशियुतं लवादि पलं तनुर्व्ययनांशकम् ॥ १८ ॥

Sloka 18—Find out the sayan longitude of Sun as counted from the equinoctial point is Aries 0°, by adding ayanamsa to its nirayan longitude. Then note in which sign is it posited. Take the portion of that sign still to be traversed by Sun. Also find out the time of traversing it. Subtract it from the time of epoch. Note the number of signs passed in full from sunrise till then by deducting one by one the time taken by different signs to rise above the

horizon. [Here the author presupposes that the Astrologer has at hand the Table of Houses and the rising time of different Lagnas or Ascendants for that place and that day].

Ultimately the Astrologer arrives at a rough or अशुद्ध (Ashuddha) sign which cannot be further subtrached. Note the remainder. Using the Law of Three, i.e multiplying this time by 30 palas and dividing by the rising period of that sign in palas, the Bhukha or the elasped portion of that sign can be ascertained in degrees and minutes. Add to this the preceding signs reckoned from the equinoctial point i.e., Aries 0° and subtract ayanamsa from the Sun. The remainder is the (nirayan) longitude of the Ascendant.

Note : This is a cumbersome and round about way of finding Lagna or Ascendant. We do not recommend it to our readers. It is easier now to calculate the same with the help of Table of Houses and Ready Reckoners.

तम्यां तनुं तु तनुयात् सवितुः सषडभा-
द्भानूदयाद्युमितिहीननिजेष्टकालात् ।
तात्कालिकद्युकृतिसावन इष्टकालो
ऽथोक्तात्प्रतीपविधिना तनुयाद्गतां ताम् ॥ १९ ॥

Sloka 19—This sloka gives the process by which the Lagna is to be calculated for birth at night. We first note the actual time that has elapsed since last sunrise. The Dinmana (दिनमान) or the length of the day is then subtracted from the total time that has elapsed since the last sunrise. If we add six signs to the position of Sun at last sunrise, we will get the position of the Sun at the sunset before birth. This is to be shown in degrees etc. The interval—the portion that has elapsed since sunset and the birth time in ghaties etc. should be converted into distance by a process similar to the one mentioned in the previous sloka but in a reverse manner.

अथ मध्यलग्नमतये नतं ब्रुवे यदिहेष्टकालमवधार्य तद्विधिः ।
नतमत्र केचन चतुर्विधं जगुर्द्विविधं नतं द्विविधमुन्नतं परे ॥ २० ॥

Sloka 20—In order to find out the exact position of the 10th house (Dasham Lagna), it is necessary to explain what Nata (नत) is. It is to be calculated after knowing the exact time of birth. According to some learneds Nata (नत) is of four varieties, while others say that there are two kinds of Nata (नत) and two kinds of Unnata (उन्नत).

उन्नतं कुतलतो नतं खतः खेचरान्तमिति गोलविन्मतम् ।
उन्नतं नतमिहाकलय्य तैः कल्पितं किल चतुर्विधं नतम् ॥ २१ ॥

Sloka 21—According to astronomers Unnata (उन्नत) is measured from the nadir while Nata (नत) from mid-heaven. They both represent the interval between the planet concerned (here in this case, the Sun) and the Meridian. The astronomers are also of the opinion that Unnata (उन्नत) is also of four varieties.

एतन्मते निशि सषड्भरवेर्दिनेर्का-
ल्लङ्कोदयैरुदयवच्च चतुर्नतेभ्यः ।
माध्यं क्रमेण गतगम्यगतैष्यमेवं
भोग्यं न्यगादि दशमं किल केशवाद्यैः ॥ २२ ॥

Sloka 22—According to the opinion of these if the birth takes place at night six signs are added to the Sayan Sun (sayan longitude) of the Sun. If the birth takes place at day, no such addition is called for. The Nata (नत) (which even of the four varieties it may happen to be) should be converted into degrees, minutes etc., by the same process which is adopted for working out the Lagna, but with this difference that the rates of several rising periods should be those obtaining at the Equator, by the process of addition or subtraction as the case may be in order to calculate the correct position of the mid-point or mid-heaven. But Kesava and others have expressed the view that the 10th house should be calculated from the Nata (नत).

याम्योत्तरादुभयपार्श्वगभत्रिकेऽक
दृश्ये प्रकल्प्य दशमं प्रथमे मते स्यात् ।
अर्कं परार्द्ध उपकल्प्य नतोन्नताभ्या-
मर्कात्सषड्भरवितश्च मते द्वितीये ॥ २३ ॥

Sloka 23—According to one school of thought the longitude of the 10th house should be calculated as follows—If it is day birth we should note where the longitude of the place cuts the zodiac into two visible halves of about three signs each, one in the East and other in the West, and this intersecting is the mid-point or the centre (भाव मध्य) of the 10th house and may be calculated from the Nata (नत) or meridian distance of the Sun at the time—East or West.

According to the other view the Sun has to be fixed in the other half of the zodiac by the addition of six more signs and the position

of the Nadir (or the Bhava-madhya of the 4th house) should be calculated through the Nata (नत) (and Unnata) or meridian distance between this point and this new (imaginary) Sun.

यद्वा स्वलग्नसदृशार्कदिने निशार्द्ध-
मानन्तदिष्टमत एष्यतनुर्निरक्षैः ।
स्याद्याङ्गतोङ्गमिव सात्र चतुर्थमेत-
न्माध्यं विनैव नतमङ्गभयुक् स्फुटं स्यात् ॥ २४ ॥

Sloka 24—There is yet another method of working out the Bhava Madhya (भाव मध्य) of the 10th house. The time intervening between the exact position of the Sun at birth and mid night in ghaties should be noted. The mid night should be taken as Ishta kala (इष्टकाल) and its exact position in ghaties should be converted into degrees at rates (of rising periods of the several Rasis) obtaining at the Equator the result with the exact position of the fourth house. By adding six signs to this we will get the position of the 10th house.

खाङ्गे सषडभे तु तुरीयकामावेवं भवेद्भावचतुष्कसिद्धिः ।
विलग्नतुर्याद्वितुरीयकामात्र्यंशान्विते स्तोऽङ्गसुखे स्वपुत्रौ ॥ २५ ॥

Sloka 25—After having calculated the position of Lagna and the 10th house, we may proceed to find out the positions of the other Bhavas. If we add six signs to the longitude of the 10th house we will get the longitude of the 4th house. Similarly by adding six signs to the Lagna we will get the longitude of the 7th house. If we deduct the longitude of Lagna from that of the 4th house and divide it by 3, this $\frac{1}{3}$rd portion when added to the longitude of Lagna, will get us the longitude of the second house (or Bhava). In the same manner deduct the longitude of the 4th house from that of the 7th house and add $\frac{1}{3}$rd of the difference to the longitude of the 4th house. The result will be the longitude of the 5th house.

पुनस्तथा त्र्यंशयुतौ घनात्मजौ तृतीयषष्ठौ क्रमतः षडीरिताः ।
सन्धिर्द्वियोगार्द्धमतः ससन्धयो भावाः षडङ्गर्क्षयुताः परेऽपि षट् ॥ २६ ॥

Sloka 26—Again if one third of the first and second remainders is respectively added to the longitude of the 2nd and 5th houses, we will get the longitudes of the 3rd and the 6th houses. Thus, it has been shown how the position (longitudes or Bhavas past) of the first

six Bhavas (houses) has to be calculated. A half of two adjacent Bhavas is called their Sandhi (सन्धि). The longitudes (Bhavas past) of other six Bhavas and their Sandhies may be obtained by the addition of six signs to each of the several Bhavas and Sandhies already obtained.

Comments—If we add six signs to the longitudes of the 2nd 3rd, 5th, 6th Bhavas we will get the longitudes of the 8th, 9th, 11th and 12th Bhavas respectively.

रसहतनतनाड्य: स्युर्लवाहीनयुक्ता:
प्रथमपरनतेऽर्के मध्यमं स्थूलमेवम् ।
रविवदयनयुक्ताङ्गान्निशार्द्धं लवास्तै-
र्युततनुरिहसन्धि: स्यु: पुनर्व्यादिभावा: ॥ २७ ॥

Sloka 27—We should multiply the Nata (नत) ghaties, pala etc., to obtain the linear distance between the Sun and the mid-point in degrees etc. For calculating the position of the mid-heaven (10th house), the above distance in degrees may be deducted from the longitude of the Sun when the Nata (नत) is eastern and add the same when the Nata (नत) is in the west. However, the author considers this method as approximate. Just as in the case of the Sun, we may find out the distance in degrees etc., between the position of Sayana (सायन) Lagna and the mid-night point (4th house). By suitable addition, the Sandhi next to the Lagna, the 2nd Bhava, its next Sandhi, the 3rd Bhava etc., can be obtained.

खेटसन्ध्यन्तरं विंशतिघ्नं तथा भावसन्ध्यन्तराप्तं च विंशोपका: ।
भौमशुक्रज्ञचन्द्रार्कविद्भृग्वसृग्जीवमन्दैनिजीवा गृहांशाधिपा: ॥ २८ ॥

Sloka 28—The difference (in degrees) between a planet and its nearest Sandhi multiplied by 20 and divided by the distance (in degrees) between the longitude of the Bhava and of its Sandhi represent the measure of effect (caused by the planet) in terms of unit of 1/20th portion.

Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their Amsas.

Comments—Sun is lord of Simha, Moon of Kataka, Mars of Mesha and Vrischika, Mercury of Mithuna and Kanya, Jupiter of

Dhanus and Meena, Venus of Vrishabh and Thula and Saturn of Makara ahd Kumbha rasis. Thus it will be seen that the Sun and the Moon own only one rasi each while the other planets own two rasis each.

क्रियमृगघटकर्काद्यार्नवांशा अथोच्चा-
न्यजवृषमृगकन्या: कर्कमीनौ धटोऽर्कात् ।
दशभिरथ गुणैरष्टाक्षिभि: पञ्च चन्द्रै-
रिषुभिरुडुभिरंशै: साक्षिभिरतेऽरतनीचा: ॥ २९ ॥

Sloka 29—The first Navamsa in the several signs from Mesha onwards begins respectively from Mesha, Kataka, Thula and Makara.

The exaltation rasis of the various planets are as under :—

Sun—Mesha, Moon—Vrishabh, Mars—Makara, Mercury—Kanya, Jupiter—Kataka, Venus—Meena ; and Saturn—Thula.

The highest exaltation points are : Sun—Mesha 10 degrees, Moon—Vrishabh 3 degrees, Mars—Makara 28 degrees, Mercury—Kanya 15 degrees, Jupiter—Kataka 5 degrees, Venus—Meena 27 degrees, Saturn—Thula 20 degrees.

The debilitation points are :—
Sun—Thula (lowest debilitation point 10 degrees)
Moon—Vrischika (lowest debilitation point 3 degrees),
Mars—Kataka (lowest debilitation point 28 degrees),
Mercury—Meena (lowest debilitation point 15 degrees),
Jupiter—Makara (lowest debilitation point 5 degrees),
Venus—Kanya (lowest debilitation point 27 degrees),
Saturn—Mesha (lowest debilitation point 20 degrees).

Comments—It will be relevant here also to give the Moolatrikona rasis of the planets according to 'Jataka Deshmarga, (Sloka 25—Adh. I), the first twenty degrees of Simha form the Moola trikona of the Sun, and the rest is his Swakshetra. The last 27 degrees of Vrishabh is the Moola trikona portion of the Moon. The first 12 degrees in Mesha form the Moola trikona of Mars. A portion of 5 degrees from the end of the exaltation degree (16°—20°) is Mercury's Moola trikona portion in Kanya. Jupiter's Moola trikona portion

consists of the first 10 degrees of Dhanus. The first 5 degrees of Thula constitute the Moola trikona of Venus. Saturn's Moola trikona consists of the first 20 degrees of Kumbha. The rest are the Swakshetra portions of the respective planets.

तुङ्गं मृगं जगुरगोर्ग्रहस्य कन्यां
कोदण्डमण्डजमिहोच्चगृहे तु केतोः ।
तुङ्गं क्वचित् त्वलिमगोः शिखिनश्च कुम्भं
होरे समेऽब्जभगयोर्विषमेऽर्कविध्वोः ॥ ३० ॥

Sloka 30—Rahu's exaltation sign is Mithuna, and Kanya is his own house (or swakshetra). The exaltation sign of Ketu is Dhanus and Meena is his swakshetra (own house). But according to some Vrischika is the exaltation sign of Rahu and Kumbha that of Ketu.

In an even sign the Horas (होरा) or halves belong respectively to the Moon and the Sun, and in an odd sign to the Sun and the Moon.

Comments—There is no consensus amongst the learneds in regard to own and exaltation signs of Rahu and Ketu. Some opinions are given below :—

Brihat Parashara Hora—Rahu is exalted in Vrishabh, Rahu is in debilitation in Vrischika. Ketu's exaltation sign is Vrischika and his debilitation sign is Vrishabh. Rahu's Moola trikona Rasi is Mithuna and that of Ketu Dhanus. Rahu's Swakshetra is Kumbha and that of Ketu Vrischika.

Jataka Parijat—Rahu's Moola trikona Rasi is Kumbha, his sign of exaltation is Mithuna and Swakshetra is Kanya. Nothing is mentioned about Ketu. Presumption is that Ketu's exaltation sign would be Dhanus. The sign of debilitation of Rahu would be Dhanus and that of Ketu Mithuna.

Manasagari—The sign of exaltation of Rahu is Mithuna and that of Ketu Dhanus. The sign of debilitation of Rahu is Dhanus and that of Ketu Mithuna.

Sarvartha Chintamani—The sign of exaltation of Rahu is Vrishabh and that of Ketu Vrischika. The sign of debilitation of Rahu is Vrischika and that of Ketu Vrishabh. Rahu's Moola trikona Rasi is Kumbha and that of Ketu Simha.

Uttarakalamrita—Rahu's sign of exaltation and Ketu's sign of debilitation is Vrishabh and Ketu's sign of exaltation and Rahu's sign of debilitation is Vrischika. Rahu's Moola trikona Rasi is Kumbha.

दृक्काणपाः स्युः स्वसुताङ्कनाथा उक्ता नवांशाः स्वभतोऽर्कभागाः ।
ओजे शराक्षाष्टनगेषवस्त्रिशांशाः कुजार्कीज्यकवित्सितानाम् ॥ ३१ ॥

Sloka 31—One third of a Rasi is called Drekkana. Each Drekkana is made of 10 degrees. The lord of first Drekkana is the owner of the sign itself, the second Drekkana belongs to the owner of the 5th Rasi and the third Drekkana belongs to the owner of the 9th Rasi.

A Dwadasamsa (or 1/12th of a sign) is made of $2\frac{1}{2}$ degrees and is counted from the sign itself e.g. from Mesha to Meena and from Vrishabh to Mesha and so on, and the lords of these signs own the Dwadasamsa. The Trimsamsas (1/30th position of a sign) allotted in an odd sign to Mars, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5 degrees.

समेऽन्यथोक्तादिति वर्गषट्कं जीवो गुरुज्ञौ ज्ञसितौ विसूर्याः ।
व्याराज्ञजीवैंनिकुजा विभौमेग्द्विना रवेः स्युः सुहृदोऽरयोऽन्ये ॥ ३२ ॥

Sloka 32—In an even sign Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees, respectively. Thus the six vargas have been described.

Comments—For the benefit of the readers the above six vargas viz. Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsas are shown in the tables on page 22 and 23.

NAVAMSA

Degrees	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanu	Makar	Kumbh	Meena
3° 20′	1	10	7	4	1	10	7	4	1	10	7	4
6° 40′	2	11	8	5	2	11	8	5	2	11	8	5
10°	3	12	9	6	3	12	9	6	3	12	9	6
13° 20′	4	1	10	7	4	1	10	7	4	1	10	7
16° 40′	5	2	11	8	5	2	11	8	5	2	11	8
20°	6	3	12	9	6	3	12	9	6	3	12	9
23° 20′	7	4	1	10	7	4	1	10	7	4	1	10
26° 40′	8	5	2	11	8	5	2	11	8	5	2	11
30°	9	6	3	12	9	6	3	12	9	6	3	12

Hora Chakra

Degrees	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanu	Makar	Kumbh	Meena
15°	5	4	5	4	5	4	5	4	5	4	5	4
30°	4	5	4	5	4	5	4	5	4	5	4	5

Drekkana Chakra

Degrees	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanu	Makar	Kumbh	Meena
10°	1	2	3	4	5	6	7	8	9	10	11	12
20°	5	6	7	8	9	10	11	12	1	2	3	4
30°	9	10	11	12	1	2	3	4	5	6	7	8

Dwadasamsa Chakra

Degrees	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanu	Makar	Kumbh	Meena
2° 3′	1	2	3	4	5	6	7	8	9	10	11	12
5° 00′	2	3	4	5	6	7	8	9	10	11	12	1
7° 30′	3	4	5	6	7	8	9	10	11	12	1	2
10° 00′	4	5	6	7	8	9	10	11	12	1	2	3
12° 30′	5	6	7	8	9	10	11	12	1	2	3	4
15° 00′	6	7	8	9	10	11	12	1	2	3	4	5
17° 30′	7	8	9	10	11	12	1	2	3	4	5	6
20° 00′	8	9	10	11	12	1	2	3	4	5	6	7
22° 30′	9	10	11	12	1	2	3	4	5	6	7	8
25° 00′	10	11	12	1	2	3	4	5	6	7	8	9
27° 30′	11	12	1	2	3	4	5	6	7	8	9	10
30° 00′	12	1	2	3	4	5	6	7	8	9	10	11

Trimsamsa Chakra

Degrees	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanu	Makar	Kumbh	Meena
Odd Signs												
5°	1 KJ		1 KJ		1 KJ		1 KJ		1 KJ		1 KJ	
10°	11 SN		11 SN		11 SN		11 SN		11 SN		11 SN	
18°	9 GR		9 GR		9 GR		9 GR		9 GR		9 GR	
25°	3 BD		3 BD		3 BD		3 BD		3 BD		3 BD	
30°	7 SK		7 SK		7 SK		7 SK		7 SK		7 SK	
Even Signs												
5°		2 SK		2 SK		2 SK		2 SK		2 SK		2 SK
12°		6 BD		6 BD		6 BD		6 BD		6 BD		6 BD
20°		12 GR		12 GR		12 GR		12 GR		12 GR		12 GR
25°		10 SN		10 SN		10 SN		10 SN		10 SN		10 SN
30°		8 KJ		8 KJ		8 KJ		8 KJ		8 KJ		8 KJ

KJ = Kuja, (Mars). SN = Saturn, GR = Guru (Jupiter), BD = Budha (Mercury) SK = Sukra (Venus).

Sloka 32 (contd.)—The friends of the several planets from Sun onwards are respectively (1) Jupiter (2) Jupiter, and Mercury, (3) Mercury and Venus, (4) the Moon, Mars, Jupiter, Venus and Saturn, (5) the Sun, the Moon, Mercury, Venus and Saturn, (6) Mars, Mercury, Jupiter and Saturn and (7) Mercury Jupiter and Venus. The rest are enemies.

रिपू रवेर्मन्दसितौ समो ज्ञो भौमेज्यचन्द्राः सुहृदो निसर्गात् ।
चन्द्रस्य मित्रे ज्ञरवी समाः स्युः सर्वे परेऽयासृज इन्द्विनेज्याः ॥ ३३ ॥
मित्राण्यरिज्ञश्च समौ सितैनी मित्रेऽर्क शुक्रौ च विदोऽरिरिन्दुः ।
समाः परेऽर्च्यस्य रवीन्दुभौमा मित्राणि शत्रू ज्ञसितौ समोऽन्यः ॥ ३४ ॥
सितस्य मित्रे ज्ञशनी कुजेज्यौ समौ रवीन्दू च रिपू तथार्कः ।
मित्रे ज्ञशुक्रौ धिषणः समोऽन्येऽरयश्च सत्योक्तमिदं सुहृत्त्वम् ॥ ३५ ॥

Slokas 33, 34, 35—Saturn and Venus are enemies of the Sun. Mercury is neutral to him and Moon, Mars, and Jupiter are his friends. This is their natural relationship. Mercury and the Sun are friends of the Moon. The other planets are neutrals. The Sun, the Moon and Jupiter are friends of Mars. Mercury is his enemy and Venus and Saturn are neutrals. The Sun and Venus are friends of Mercury. Moon is his enemy and the rest are neutrals. The Sun, the Moon and Mars are friends of Jupiter. Mercury and Venus are his enemies and Saturn is neutral to him. Mercury and Saturn are friends of Venus. Mars and Jupiter are neutral to him and the Sun and the Moon are his enemies. Mercury and Venus are friends of Saturn. Jupiter is neutral to him and the Sun, the Moon and Mars are his enemies.

The natural relationship described above is in accordance with the view expressed by Satyacharya.

Comments—The view of Satyacharya has been accepted by Varahamihira in his book '*Brihat Jatak*'. This view is that planets are friendly to any given planet when they happen to own the 5th, 12th, 2nd, 4th, 8th and 9th houses counted from the planet's Moola trikona Rasi or when they happen to own the planet's exaltation Rasi. The rest are his enemies. Place the planet in its Moola trikona and mark the 2nd, 12th, 5th, 9th, the planet's exaltation Rasi, the 8th and 4th. Planets twice invited become friends,

planets once invited become acquaintances (neutrals) and planets that are uninvited become enemies. But the Sun and the Moon become friends on a single invitation (as each owns only a single sign in the Zodiac). This principle when applied will give the relationship amongst planets as mentioned in slokas 33, 34 and 35. It will be better understood in the tabular form given below :—

Planet	*Friend*	*Neutral*	*Enemy*
Sun	Moon, Mars Jupiter	Mercury	Venus, Saturn
Moon	Sun, Mercury	Mars, Jupiter Venus, Saturn	Nil
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury Venus
Venus	Mercury Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

It will be seen that the above table which has been prepared according to slokas 33, 34 and 35 makes no mention of Rahu and Ketu. According to Shri Mantreswar's Phal-Deepika (Adhyaya 2nd, sloka 35) Mercury, Venus and Saturn are friends of Rahu and Ketu. Mars is neutral; and Sun, Moon and Jupiter are their enemies.

सुहृद्ग्रहस्योभयतो गृहत्रये स्थितो ग्रहस्तत्समयेऽत्र मित्रता ।
स्वभोच्चमित्रेष्टशुभर्क्षगः शुभोऽनृजुत्रिकार्यहिकुयोगगोऽशुभः ॥ ३६ ॥

Sloka 36—Planets posited in three adjacent houses of planet are his temporary friends (तात्कालिक मित्र) or friends for the time being.

Comments—Thus planet or planets posited in houses 2, 3 and 4, and houses 12, 11 and 10 from a planet will be his temporary friends, while those in houses 5,6,7,8 and 9 will be his temporary enemies.

After taking into account the natural relationship of planets and their relationship for the time being, we should find out their actual

relationship in a birth chart. The following principles have been laid down to ascertain this—

(1) Those planets who are natural friends and also friends for the time being (as a result of their location in a birth chart) are best friends.

(2) Those planets who are natural enemies and also enemies for the time being, are bitter enemies.

(3) Those who are natural friends but enemies for the time being become neutral.

(4) Those who are natural enemies but friends for the time being, also become neutrals.

(5) Those who are neutrals in natural relationship and friends for the time being become friends.

(6) Those who are neutral in natural relationship and enemies for the time being become enemies.

A planet when he is in his own, exalted, friendly sign or in a sign owned by a friendly planet gives favourable results. If a planet is retrograde, occupies a Dussthana (6th, 8th or 12th), an inimical house or is in conjunction with a bad planet, is inauspicious.

उच्चे दीप्तः स्वस्थ उक्तः स्वराशौ हृष्टो मित्रर्क्षे च शान्तः सुवर्गे ।
शस्तो दीप्तांशुर्विलुप्तोऽस्तखेटो नीचे दीनः पीडितो भे खलार्यैः ॥ ३७ ॥

Sloka 37—There are eight conditions of a planet as described below :—

(1) When a planet is in his sign of exaltation he is said to *Deepta* (दीप्त).

(2) When a planet is in his own sign he is said to be *Swastha* (स्वस्थ) or in healthy condition.

(3) He is said to be *Hrishta* (हृष्ट) or in happy condition when he is in the sign of a friend.

(4) When a planet is in benefic varga he is to be in *Shanta* (शान्त) condition.

(5) When a planet has got bright rays, he is said to be in *Shakta* (शक्त) condition.

(6) When a planet is eclipsed during the proximity with the Sun, he is said to be in *Vilupta* (विलुप्त) condition.

(7) A planet is Deena (दीन) or in poor condition when he is posited in his sign of debilitation.

(8) A planet is *Peedita* (पीडित) or in troubled condition when he has been defeated in planetary war or he is posited between malefics.

Comments—The author has given the several conditions of a planet ; but he has not given the results to be expected from such conditions. We would, therefore, take the liberty of quoting from Prof. B.V. Raman's Hindu Predictive Astrology, the several conditions of planets and their results

Deeptha or Exaltation—Gains of conveyances, respect from elders, fame, wealth and good progeny.

Swastha or own house—Fame, wealth, position, lands, happiness and good children.

Muditha or in the House of a Friend—Happiness.

Santha or in an auspicious House—Strength and courage, helping relations, comforts and happiness.

Sakta or in Retrogression—Courage, reputation, wealth, progeny.

Peedya or residence in the last quarter of a sign—Criminal prosecution, pilfering habits and expulsion from country.

Deena or in Inimical House—Jealousy, mental worry, brain trouble, sickness and degradation.

Vikala or combustion—Diseases, orphanage, loss of wife and children and disgrace.

Khala or in debilitation—Losses, mean birth, troubles from various sources, quarrels with parents and relations, imprisonment and hating God and sacred literature.

Bheeta or Acceleration—Losses from various sources, torture, foes, mean habits and danger in foreign countries.

संज्ञानुरूपाणि फलानि चैषां बलानुसारात्फलतारतम्यम् ।
बालः कुमारो युववृद्धनष्टाः क्रमाद्रसांशैरसमे समेऽन्यत् ॥ ३८ ॥

Sloka 38—The results of the various conditions (अवस्थायें) of the planets will be in accordance with those conditions and their relative intensity being dependant on their strength etc. In an odd sign

planet is said to be in infancy (बाल) when he has advanced the first six degrees; he would be in his boyhood (कुमार) when he is in 6°-12°; he would be young (युवा) if he is in 13°-18°; he would be in old age (वृद्ध) if he is in 19°-24°; he would be Nasta (नष्ट या मृत) when he is between 25°-30°. In an even sign, these divisions are counted in the reverse order.

चापान्त्यमेणाद्यमजोक्षसिंहाश्चतुष्पदाः कर्कझषौ मृगान्त्यम् ।
जलेचराः कौर्पिरलिनरास्तु चापादिमं स्त्रीघटयुग्मकुंभाः ॥ ३९ ॥

Sloka 39—The second half of Dhanus, the forepart of Makara, Mesha, Vrishabh and Simha are called quadruped signs. Kataka, Meena and the second portion of Makara are watery signs. The sign Vrischika is like a scorpion. Kanya, Thula, Mithuna and Kumbha are bipeds.

चत्वारो राशयोऽजाद्याः सैणचापा निशाबलाः ।
पृष्ठेनोद्यन्त्ययुग्मास्ते शीर्षणान्ये द्वयुदयो झषः ॥ ४० ॥

Sloka 40—Mesha, Vrishabh, Mithuna, Kataka, Makara and Dhanus are strong at night. These rasis excluding Mithuna rise with their back. The remaining signs excluding Meena rise with their faces. Meena is called an Ubhayodaya (उभयोदय) Rasi.

तनोर्भोग्यांशाद्यं द्युनभगतभागान्तमखिलम्
ह्यदृश्यार्द्धं लोकेऽनुदितमुदितं दृश्यमपरम् ।
तथा पूर्वार्द्धाख्यं खत इह तुरीयान्तमपरं
तुरीयात् खान्तं स्याद्भुवनलवभेदो गदितवत् ॥ ४१ ॥

Sloka 41—The 180° portion or half of the Zodiac beginning from Lagna, that is, still to rise till the end of 7th Bhava is the invisible half. The remaining 180° is the visible half. The Eastern portion of the Zodiac (पूर्वार्द्ध) comprises 180° from the 10th house to the 4th house (nadir). The Western half (पश्चिमार्द्ध) of 180° begins from the nadir (4th house) and ends at mid heaven, that is, the tenth house.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना संज्ञाख्यसङ्केत इतः समाप्तिम् ॥ ४२ ॥

Sloka 42—Thus ends the Sanketa (संकेत) on Definitions in Sanketanidhi, a work composed by Shri Rama Dayalu, the Astrologer, for the benefit of his elder brot her's son Shri Ghasi Ram.

द्वितीय सङ्केत :

Sanketa Two

ओजभे च विषमांशकोपगैरङ्गजीवविधुभास्करैर्नरः ।
स्यात्तु तैरिह समांशकोपगैः स्त्री निषेकसमये प्रसूतिषु ॥ १ ॥

Sloka 1—If in the chart prepared at the time of conception or query, and also the Navamsa chart Ascendant, Jupiter, Moon and Sun are posited in odd signs the birth of a male child should be predicted. If in even signs the birth of a female issue is to be predicted.

प्रश्नकाले तु यद्भे विधुः स्यात्ततः पञ्चमं जन्मभं तद्वदिन्द्वंशतः ।
सप्तमर्क्षं च वा प्रश्नलग्नांशपर्क्षं प्रयाते विधौ स्यात्प्रसूतिः स्फुटम् ॥ २ ॥

Sloka 2—5th or the 7th sign from the position of Moon in the query chart or the chart prepared for the time of conception, would be the Janma Rasi (the sign occupied by the Moon) in the birth chart. 5th or the 7th sign from Navamsa of the query Lagna (Ascendant) or conception Lagna could also be Janma Rasi in the birth chart. Actually the delivery is likely to take place when Moon in transit passes through Navamsa owned by Adhana (conception) or Prasna (Query) Lagna whichever is stronger, or when Moon transits the sign owned by strongest of the planets owning Saptamsa (सप्तांश) Navamsa (नवांश), Dwadasamsa (द्वादशांश) and Trimsamsa (त्रिशांश) occupied by Moon.

चतुरंघ्रिभगे रवौ परैर्द्वितनुस्थैर्बलिभिः शिशुद्वयम् ।
शुभदृग्ग्रहितैश्च सन्धिगैः खलखेटैरुडुपान्वितैर्जडः ॥ ३ ॥

Sloka 3—When Sun is posited in quadruped sign (viz., Airies, Taurus, Leo or latter half of Sagittarius) in conception or query chart and remaining planets are strongly placed in dual signs, birth of twins would take place.

If malefics be not aspected by benefics, or be at the junction of two signs or in even signs and be associated with Moon the child born would be stupid.

विधुभालिझषान्तगैः खलैः खलदृष्टे गवि चन्द्रमस्यवाक् ।
मृगराजगतौ विधूष्णगू इह मन्दारदृशा दृशः क्षयः ॥ ४ ॥

Sloka 4—If the malefics be posited at the function of signs and Moon be in Taurus (exaltation sign of the Moon) aspected by a malefic, the native would be dumb or mute.

If Moon and Sun be in Leo and be aspected by malefics, the native born would be sightless or blind.

खलाः खलर्क्षेऽङ्कसुतास्तगा रवेः पितास्य बद्धोऽर्कभतुल्यदेशके ।
तनुं न पश्येच्चरमांशसन्धिगो विधुः परोक्षस्य पितुस्तदा सुतः ॥ ५ ॥

Sloka 5—If malefics be posited in malefic signs (i.e. signs owned by malefic planets) which are 5th, 7th or 9th from Sun, the father of the native at the time of birth would be under restraint (may be in prison). If Sun be in a moveable sign, such restraint would be in a foreign country, if in a fixed sign in the home country and if in a dual sign the restraint would be at a place falling on the way to the homeland. The direction of the place would be in accordance with the sign occupied by Sun. If Moon be posited in the last portion or end-point of a sign and Ascendant not aspected by Moon, the birth of the child would take place during absence of the father from the place of birth.

न चाङ्गदर्शीन्दुरथ ज्ञशुक्रयोः स मध्यगोऽस्ते च कुजे यमे तनौ ।
पितुः परोक्षस्य सुतोद्भवस्तथा पितर्यतीतेऽस्त्रदृशार्कशुक्रयोः ॥ ६ ॥

Sloka 6—If Moon does not aspect Ascendant, be posited between Mercury and Venus, Saturn be in Ascendant and Mars in 7th, the father would be away at the time of birth.

If Sun and Venus aspected by Mars be posited in 6th, 8th or 12th house, the father of the child would not be alive at the time of his birth.

चरर्क्षगौ भौमयुतेक्षितौ च वेदर्कशुक्रौ जनको मृतः प्राक् ।
व्ययाष्टमस्थौ च खलौ बलोनेऽङ्गेशेऽङ्कभूस्थे च पिताऽतिरोगी ॥ ७ ॥

Sloka 7—It should be predicted that the father of the child had died before his birth, if Sun and Venus be in a moveable sign and be associated with or aspected by Mars.

If there be malefics in 12th and 2nd houses from Ascendant and the Lord of Ascendant being weak, be in 9th or 4th house, it can be said that the father of the native was very sick at the time of native's birth.

इन्दोस्त्रिकोण इनजो निशि मातृहन्ता
पापान्वितोऽथ दिवसे भृगुजात्तथारः ।
सारे शनौ चरभगे निशि जातबाल-
तातः पुरैव विषयान्तरगो मृतः स्यात् ॥ ८ ॥

Sloka 8—If the birth takes place at night and Saturn associated with a malefic, be in 5th or 9th house from Moon, the mother of the native would die at the time of his birth. If the birth takes place during day time and Mars be in trine to Venus, the mother would die at the time of birth of the native. If in case of night birth, Mars be associated with Saturn in a moveable sign, it is to be understood that the death of the father had already occurred in a place away from the place of birth.

मन्दाराभ्यां यदि च सहितोऽर्कस्तदा जन्मतः प्राक्
तातो वृत्तस्तनुमृतिमदायेऽन्त्यगैः स्त्री तु पापैः ।
इन्दोर्भाग्यास्तमृतिषु खलैः साम्बबालक्षयोऽङ्गाद्
वाऽम्बा जीवेद्व्ययरिपुगतैस्तैः सुतोऽष्टाद्यगस्थैः ॥ ९ ॥

Sloka 9—The same would happen, if Saturn and Mars be conjoined with Sun in a moveable sign.

If malefics occupy Ascendant, 7th, 8th and 12th houses, it should be understood that the death of the mother of the native had taken place soon after his birth.

If 7th, 8th and 9th houses from Ascendant be occupied by malefics, it should be predicted that both mother and child would die soon after the birth of the latter.

If all the malefics occupy 6th and 12th houses from Ascendant and Moon, the mother would survive but the child would die soon after birth.

If malefics occupy Ascendant Moon sign, 7th and 8th houses from Ascendant or Moon, the child born would survive but the mother would die soon after his birth.

लग्नेन्दुमध्यगखगा उपसूतिकाः स्यु-
र्वामे बहिः स्त्रिय इहान्तरवामभागे ।
खेटैः शुभैः प्रियतमा अशुभैः कुनार्यो
वामं च दृश्यमुदितं च तदन्यदन्यत् ॥ १० ॥

Sloka 10—The number of female attendants in the delivery room would be equal to the number of planets posited between Ascendant and Moon. The number of female attendants outside the delivery room would be equal to the number of planets on the left side of Ascendant (visible half) and the number of such persons inside the delivery room would be equal to planets posited on the right side of Ascendant (invisible half). If these planets be benefics, the lady attendants would be of superior class. They would belong to low class if such planets be malefics. The left or the visible half begins from the portion of the 7th house still to set and extends to the rising portion of first house; the other half of the Zodiac is called 'invisible'.

वक्रोच्चगैस्त्रिगुणिता द्विगुणाः स्वभांश
दृक्केषु नीचलयगेषु तदर्द्धसंख्याः ।
वाऽजान्त्ययोर्मृगतुलालिहरिज्ञभेषु
गोकुंभयोरितरयोश्च दृगादिसंख्याः ॥ ११ ॥

Sloka 11—In this Sloka some more clues have been given to find out the number of female attendants.

If in the visible half referred to in the previous Sloka there be any retrograde planet or planets in their signs of exaltation, the number of attendants would be thrice the number of such planets. If planets be in their own sign, Navamsa Drekkana etc. the number of attendants would be twice the number of such planets. If there be planets which are combust, or in their sign of debilitation or in inimical signs or trik houses (6th, 8th or 12th), the number of attendants would be half of the number of such planets. If Ascendant is Airies or Pisces the number of attendants would be two. In the case of Capricorn, Libra, Scorpio, Leo, Virgo or Gemini

Ascendants the number of attendants would be three. In Taurus or Aquarius, Ascendants the number of attendants would be four. In case of Cancer or Sagittarius Ascendant, the number of attendants would be five.

कर्काजतौल्यलिघटैर्मृगराण्मृगाभ्या-
मुष्णा क्रमाज्ज्ञगुरुभैः स्थितिरिन्द्रदिक्तः ।
प्राच्यादितः क्रियमुखाः किल राशयो द्वौ
द्वौ कोणगा द्वितनवश्यनेऽगुवद्वा ॥ १२ ॥

Sloka 12—In this Sloka the author tells that the direction of the delivery room should be determined by the sign of Ascendant at birth. If the rising sign or Ascendant be Aries, Cancer, Libra, Scorpio or Aquarius, the delivery room would be in the Eastern portion of the house. If Ascendant be Leo or Capricorn, the room would be to the Southern side of the house. If Ascendant be Taurus the room would be in the Western portion of the house. If Ascendant be owned by Mercury or Jupiter, the delivery room would be to the Northern side of the house.

The four pairs of moveable and fixed signs beginning with Airies represent the East and other principal directions in which the bed of the lady concerned is placed in the room. The four dual signs Gemini, Virgo, Sagittarius and Pisces, signify the four intermediate points, namely, SE., S.W, N.W. and N.E. Or the direction may correspond to that denoted by the sign occupied by Rahu.

Comments—This matter has been dealt with more clearly in *Brihat-Jataka*. According to Sloka 21, chapter V, the direction of the lying-in-chamber is determined by the sign owned by strongest planet in quadrants. If the sign in question be Aries, Cancer, Libra, Scorpio or Aquarius, the lying-in-chamber would be in the Eastern portion of the house. If it be owned by Jupiter or Mercury the lying-in-chamber would be in the Northern part of the house. If it be Taurus, the chamber would be in the Western portion of the house. If it be Capricorn or Leo the chamber would be located in the Southern portion of the house.

Sloka 21 of the same chapter says that the four pairs of moveable and fixed signs beginning with Airies represent the East and other principal points of the compass in order in the lying-in-

chamber. The four dual signs Gemini, Virgo, Sagittarius and Pisces, signify the four intermediate points viz., S.E., S.W., N.W. and NE. The astrologer should make statements of facts in regard to the bed of the confined woman as have been made in respect of the lying-in-chamber, the legs of the cot being represented by 6th, 3rd, 9th and 12th houses from Ascendant. The head and the face of the lying-in-woman would be in the direction indicated by Ascendant and 2nd house. 3rd and 12th houses represent the forelegs of the cot 3rd being the right leg), 4th and 5th houses the right side, 6th and 9th, the hind legs (6th being the right leg) of the cot 7th and 8th houses from Ascentdant represent the legs of the lying-in-woman, 10th and 11th houses represent the left side.

सरवा मिथुनैणमेषगोहरयः खण्डरवौ सुताघटौ ।
विरवा अपरेऽथ युग्मगोमृगकुंभाल्यजभेषु भूमिसूः ॥ १३ ॥

Sloka 13—When Ascendant is Gemini, Capricorn, Taurus or Leo, the child would cry loudly after the birth. His cries would be of subdued nature when Ascendant be Virgo or Aquarius. There would be no cries at all if Ascendant falls in other signs.

The birth would take place on a bare ground if Ascendant falls in any of the following signs viz. Gemini, Taurus, Capricorn, Aquarius, Scorpio or Airies.

शीर्ष्णो प्रदक्षस्तृतीयं व्ययर्क्षं वामः षष्ठाङ्को पुनर्दक्षवामौ ।
खट्वाङ्गेष्वेवं स्वबुद्ध्योहनीयं घातः पापैर्निम्नतभैर्विरूपैः ॥ १४ ॥

Sloka 14—The two front legs of the cot in the delivery room are represented by 3rd and 12th houses. 3rd represents the right leg and 12th the left leg. The hind legs are represented by 6th and 9th houses—the 6th representing the right and 9th the left leg. 4th and 5th houses represent the right side of the intral portion of the cot and 10th and 11th houses the left side. The portions of the cot would be defective if there be malefics in houses representing them.

द्वारं तु केन्द्रस्थखगैः सवीर्यैश्चेन्नवमङ्गादपि तद्वदन्ति ।
खट्वाशिरोङ्गानि तनोर्दिशि स्युस्तथाङ्गदर्श्यं भ्रचराम्बराद्यम् ॥ १५ ॥

Sloka 15—The planets posited in quadrants according to their strength indicate the door of the delivery room. When there be

more than one planet in quadrants the door should be found by the strongest amongst them. If there be no planet, the position of the door is to be ascertained by the sign occupied by Ascendant. The head and other parts of the cot would be in the direction indicated by Ascendant. The strongest planet aspecting Ascendant would indicate the clothes worn, food taken etc.

स्नेहो विधोर्विनकुतस्तु भवेत्प्रदीपो
वर्तिस्तनोरिति विचार्यमिदं विशेषात् ।
खट्वाङ्गके भवति यत्र रविश्चरर्क्षे
दीपश्चलः करगतः स्थिरभे स्थिरः स्यात् ॥ १६ ॥

Sloka 16—This Sloka deals with particulars of the lamp in the delivery room. Moon determines the oil in the lamp, Sun indicates whether the lamp is of a moveable nature or fixed one. Ascendant tells us about the wick in the lamp. The lamp would be moveable if Sun occupies a moveable sign. The lamp would be of fixed type if Sun occupies a fixed sign. The sign occupied by Sun would also indicate the position of the lamp on or near the cot.

द्व्यङ्गेऽर्के दीपः सकृच्चालितोऽथ चन्द्रे तैलं दीपकं पूर्ववृक्के ।
पूर्णं मध्येऽर्द्धं त्रिभागं तृतीये वर्तिर्लग्नादेवमेवोहनीया ॥ १७ ॥

Sloka 17—If Sun be posited in a dual sign, the lamp would be placed at the position indicated by the sign and it would be flickering. Moon's Drekkana—1st, 2nd or 3rd, or Moon's fullness or otherwise, would indicate the quantity of oil in the lamp. We can also ascertain the portion of the wick that has been learnt from the condition of Moon mentioned above.

दीपो वितलोऽङ्गषडष्टगेऽब्जे सतैल इन्दौ गिरि खे सितार्क्योः ।
सूर्योऽङ्गतो यत्र च दिग्विभागे पूर्वादिके तत्र हि दीप उक्तः ॥ १८ ॥

मिश्रे मध्ये लग्नेन्द्वोः स्यात् ।
आज्यं दीपे तैलं त्वैनौ ॥ १९ ॥

Sloka 18 & 19—If Moon be in Ascendant, 6th or 8th house, the lamp would be without oil at the time of birth. If Moon be in 2nd house or Saturn be in 10th house, the lamp would contain oil.

From Sun is ascertained the position of the lamp. If Sun be between Ascendant and Moon, the lamp would contain ghee. It would contain oil if there be Saturn between Ascendant and Moon.

सूर्ये बलिन्यवनिजैनिदृशाऽमिताः स्यु-
दींपा व्ययस्थसबलग्रहतस्तृणाग्निः ।
सूर्ये सकाष्ठमदृढं नवरम्यगेह-
मिन्दौ भृगौ च विदि रम्यमनल्पशिल्पम् ।। २० ।।

दग्धं कुजे भवति संस्कृतजीर्णमार्कौ
स्वर्क्षादिगेऽथ धिषणे सुदृढं हि सद्म ।
व्यङ्गे द्विशालभवनं धनुषि त्रिशालं
जीवे परोच्चलवगे बहुभूमिवेशम ।। २१ ।।

Sloka 20 & 21—There would be a number of lamps in the delivery room at the time of birth if a strong Sun be aspected by Saturn and Mars.

If the above disposition be not present and instead, there be a strong planet in 12th house there would be light from hay fire.

The structure of the building containing the delivery room would be flimsy and made mostly of wood if Sun be strong in the chart.

The delivery room would be :

(a) a new one if Moon be strong.
(b) attractive and pleasant if Venus be strong.
(c) very beautiful and artistic and decorated with pictures, if Mercury be strong.
(d) a burnt one if Mars be strong.
(e) old and renovated if Saturn be strong.
(f) strong and durable if Jupiter be strong by being in its own sign on Navamsa.
(g) double storied or with two halls if Jupiter lie in a dual sign.
(h) three storyed or with three halls if the Jupiter be posited in Sagittarius.
(i) many storied if Jupiter be at his highest exaltation point in Cancer.

ताम्रं मणिर्हेम च युक्तिरूप्ये मुक्तायसी चार्कमुखैः सवीर्यैः ।
रवीन्दुवीर्ये पितृमातृतुल्यो यत्त्रिंशकेऽर्कोऽस्य गुणो ग्रहस्य ।। २२ ।।

Sloka 22--Which metal would be in prominence may be ascertained from the strength of Sun etc. Copper, Chandrakanta mani (Moonstone) gold, alloy of metals, silver, pearls, iron would be in prominence if Sun, Moon, Mars, Mercury, Jupiter and Venus are respectively strong in the chart (birth or query chart). If Sun or Moon be strong, the child would possess the nature and qualities of his father and mother respectively. If Sun be strong at birth, the qualities of the child born would be in accordance with planet in whose Trimsamsa Sun be posited.

तनूनवांशेशसमस्तु मूर्त्या बलिष्ठखेटप्रतिमोऽपि वा स्यात् ।
विधोर्नवांशेशसमश्च वर्णो जातिं कुलं देशमतो वदेज्ज्ञः ।। २३ ।।

Sloka 23—The native's appearance would correspond to the lord of rising Navamsa, or it would be according to planet which is most powerful at birth. His Complexion would be in accordance with the lord of Navamsa, occupied by Moon.

यमारौ तनुगौ स्त्रीणां गर्भस्रवो भवेदपि ।
गर्भपातो भवेच्चन्द्रे तद्भे वा तद्युतेक्षिते ।। २४ ।।

Sloka 24—If Mars and Saturn be posited in Ascendant of a person, there would be abortion or miscarriage to his wife. If the native of the chart be a female she would herself suffer from abortion. Abortion would also take place if Moon aspects or is associated with the above two planets.

प्रयच्छतश्च प्रथमं हि पूर्णं फलं द्युतन्योः पितृमातृखेटौ ।
मध्ये च मध्यं चरमेऽतितुच्छं शुभाशुभं वा परिकल्पनीयम् ।। २५ ।।

Sloka 25—Planets which are significators for father and mother during day-birth or night-birth give full effect, if the birth occurs at the beginning of the day or the night as the case may be. The effect would be moderale if birth takes place in the middle portion while it would be very light if the birth takes place at the close of the day or night. This rule applies in effects—good or bad—rpoduced by two pairs of significator planets as well.

Comments—According to Brihat Jataka (Chapter IV—Sloka 5). Sun and Venus are termed father and mother respectively of the seed sown during the day, Saturn and Moon during the night. Failing to play the role of parents, each of these pairs of planets get the designation of paternal uncle and maternal aunt. They become propitious to the pair they represent when they occupy the odd and even houses (the male among them being in the odd, the female in the even).

According to Jataka Parijata (chapter 3 Sloka 15) Sun is father and Venus mother, Saturn is paternal uncle and Moon maternal aunt if the conception takes place during day. If conception takes place at night Saturn represents father, Moon mother, Sun paternal uncle and Venus maternal aunt (mother's sister). The object of giving these designations or representations to various planets is that in conception during day if Sun is in odd sign, he is favourable to father and for conception during night, he is auspicious for paternal uncle. If for conception during day, Venus is in an even sign, it is auspicious for mother and for conception during night, it is auspicious for maternal aunt. For conception during night if Saturn is in an odd sign, it is auspicous for father, for conception during day, it is auspicious for paternal uncle. For conception during night if Moon is in even sign, it is auspicious for mother; if conception takes place during day, Moon is auspicious for maternal aunt.

The relevant sloka in **Jataka Parijata** reads as under :—

दिवाऽर्कशुक्रौ पितृ मातृ संज्ञितौ शनैश्चरेन्दु निशि तद्विपर्ययात ।
पितृव्य मातृव्य सूसंज्ञितौ च तावथौज युग्मर्क्ष गतौ तयोः शुभौ ॥

शीर्षाद्यङ्गे स्वस्वदृक्कप्रसिद्धेऽसत्सद्योगादेर्व्रणाद्यं तिलाद्यम् ।
तत्कालाङ्गे यत्र सज्ञत्रिखेटाः स्थानर्क्षाद्येऽर्केन्दुयोगे चराद्यम् ॥ २६ ॥

Sloka 26—Various parts of the human body are represented by 36 decanates into which the Zodiac is divided. If any particular decanate be occupied by a benefic planet, there would be a mole (तिल मसा), in the corresponding part of the body. If any decanate is occupied by a malefic, there would be an ulcer or wound in the corresponding part of the body. If four planets, including Mercury, be posited in any part or drekkana of the Kalapurusha there would

be a mole or like in that part. Similar result would accrue if a sign or house be occupied by Sun-Moon, jointly.

लग्न धीरश्चिन्तयेद्देहभावं
होरालग्नात्सम्पदाद्यं सुखं च ।
द्रेष्काणाङ्गाद्बन्धुसौख्यं विचिन्त्यं
सप्तांशङ्गात्सन्ततेः स्याद्विचारः ॥ २७ ॥

कलत्रसौख्यादि नवांशलग्नाद्विलोक्यमर्कांशकतोऽत्र पित्रोः ।
त्रिशांशकादिष्टफलं च वाच्यं सर्वं विलग्नादपि चिन्तनीयम् ॥ २८ ॥

Sloka 27-28—A proficient astrologer should find out all about one's body from Ascendant. All about wealth and happiness should be examined from Hora-Lagna. Happiness etc. of relations should be ascertained from Drekkana (Decanate) Lagna, children from the Saptamsa-Lagna, wife's happiness etc. from the Navamsa-Lagna, about the parents from Dwadasamsa-Lagna, about one's cherished desires from Trimsamsa-Lagna. All these details may also be ascertained from Natal Ascendant.

Comments—In this connection it is relevant to mention the views expressed in Brihat Parashara Hora by Pt. Sita Ram Jha (Chapter 8 Slokas 1-8) as how to examine the various aspects of life from sixteen divisions (षोडश वर्ग).

अथ षोडश वर्गेषु विवेकं च वदाम्यहम् ।
लग्ने देहस्य विज्ञानं होरा यां सम्पदादिकम् ॥
द्रेष्काणे भ्रातृजं सौख्यं तुर्यांशे भाग्य चिन्तनं ।
पुत्र-पौत्रादिकानां वै चिन्तनं सप्तकांशके ॥
नवकांशे कलत्राणां दशकांशे महत्फलम् ।
द्वादशांशे तथा पित्रोश्चिन्तनं षोडशांशके ॥
सुखाऽसुखस्य विज्ञानं वाह नानां तथैव च ।
उपासना या विज्ञानं साध्यविंशतिभाके ॥
विद्याया वेद वाह्वंशे मांशे चैव बलाऽबलम् ।
त्रिशांशके रिष्ट फलं खवेदांशे शुभाऽशुभम् ॥
अक्षवेदांशके चैव षष्ठ्यंशेऽखिलमीक्षयेत ।
यत्र कुत्रापि सम्प्राप्तः क्रूर षष्ठ्यंश का धिपः ॥
तत्र नाशो न सन्देहो गर्गादीनां वचो यथा ।

यत्र कुत्रापि सम्प्राप्तः कलांशाधिपतिः शुभः ॥
तत्र वृद्धिश्च पुष्टिश्च गर्गादीनां वचो यथा ।
इति षोडशवर्गाणां भेदास्ते प्रतिपादिताः ॥

This means that after having found out the rising sign and its shodashvargas and after having also established the auspicious and inauspicious classifications of the rising sign, and of the planets, the sixteen divisions occuped by the rising degree of Ascendant may be used in delineating the following aspects concerning the native :—

(1)	Sign occupied by Ascendant	— Native's appearance, shape, etc.
(2)	Hora	— Financial status etc.
(3)	Drekkana	— Brothers and happiness from them
(4)	Chaturthamsa	— Bhagya (Fate) or real prosperity
(5)	Saptamsa	— Children and grand-Children
(6)	Navamsa	— Wife
(7)	Dasamsa	— Profession and allied matters
(8)	Dwadasamsa	— Father and mother
(9)	Shodasamsa	— Conveyance
(10)	Vimsamsa	— Successor, otherwise of upasana
(11)	Chaturvimsamsa	— Educational achievements
(12)	Nakshatramsa	— Strength of native
(13)	Trimsamsa	— Malefic effects
(14)	Chatwarimsamsa	— Auspicious/Inauspicious effects
(15)	Aksha-vedamsa	— All good and bad effects
(16)	Shashtiamsa	— ,, ,, ,,

पिताऽम्बरेऽर्कान्नवमे च चिन्त्यो मातोडुपादम्बुनि सोदरेऽस्रात् ।
भ्राता बुधादम्बुनि मातुलादिर्जीवात्सुतः पञ्चमतो विचार्यः ॥ २६ ॥

Sloka 29—Matters relating to native's father should be ascertained from 9th and 10th houses from Sun, those relating to mother from 4th house from Moon, those relating to brothers from 3rd house from Mars, those relating to maternal uncle and his children from 4th house reckoned from Mercury and those relating to children from 5th house from Jupiter.

कान्ताद्युने भार्गवतोऽथ मृत्यौ शनेस्तु वंशोऽत्र शुभाशुभाद्यम् ।
बुद्ध्वा ग्रहाणां सकलं बलाद्यं फलं वदेद्दैशिक ईशभक्त्या ॥ ३० ॥

Sloka 30—Matters relating to one's wife may be ascertained from 7th house reckoned from Venus and information regarding perpetuation or extruction of one's family may be obtained by examining 8th house from Saturn. It is very necessary that in all above cases, conclusions be arrived at after carefully taking into account the strength of the particular house, of the planet from which it is reckoned and of the planet owning the house in question. Only after such examination and after having full devotion to God the astrologer should make predictions about the prosperity or otherwise of the particular relation.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना प्रसूतिसङ्केत इतः समाप्तिम् ॥ ३१ ॥

Sloka 31—Thus comes to close the 2nd Sanketa entitled "Prasuti" (birth) of Sanketanidhi, a work authored by Rama Dayalu the Astrologer, for the benefit of Shri Ghasi Ram son of his eldest brother [Shri Vazir Chandra Sharma] so that he gains proficiency in Astrology.

इति सङ्केतनिधौ प्रसूतिसङ्केतो द्वितीयः समाप्तः ॥

Thus ends the 2nd Sanketa on birth, in the work **Sanketanidhi.**

तृतीय सङ्केत :

Sanketa Three

सन्ध्याद्वये जनिमतोऽत्र यदेन्दुहोरा
राश्यन्तगैः खलखगैर्निधनं शिशोः स्यात् ।
केन्द्रैः सपापविहुर्भिः सकलैस्तथैव
कामाङ्गयोरपि मृतिः खलकर्तरी चेत् ॥ १ ॥

Sloka 1—The child would die immediately after birth if the birth takes place at twilight an hour before or after sunset and malefics be posited in the last portions of the signs. If Moon be posited in a quadrant and other three quadrants be occupied by malefics, the child would die immediately after birth. The same would happen if there be malefics in 1st and 7th houses, or these houses be hemmed in between malefics.

Saravali :—

राश्यन्तर्गतैः पापैः सन्ध्यायं तुहिनरश्मिहोरायाम् ।
मृत्युः प्रत्येकस्थैः केन्द्रेषु शशाङ्कपापैश्च ॥

Also Brihat Jataka :—

सन्ध्यायं हिमदीधितिहोरा पापैर्भान्तर्गतैर्निधनाय ।
प्रत्येकं शशिपापसमेतैः केन्द्रैर्वा स विनाशमुपैति ॥

Also Brihat Parashara Hora :—

सन्ध्यायां चन्द्रहोरायां गण्डान्ते निधनाय वै ।
प्रत्येकं चन्द्र पापैश्च केन्द्रगैः स्याद्विनाशनम् ॥

स्मराङ्गयोः क्रूरखगावसद्युतः शशी न दृष्टश्च शुभैस्तदा क्षयः ।
शुभो न केन्द्रैर्व्ययगे विधौ कृशे खलैश्च तन्वष्टमगैर्द्रुतं मृतिः ॥ २ ॥

Sloka 2—The child would die soon after birth if there be a malefic each in Ascendant and 7th house and Moon be also associated with a malefic planet without receiving any benefic aspect.

The same would happen if quadrants are not inhabited by any benefic planet, a waning Moon be in 12th from Ascendant and malefic planets be posited in Ascendant and 8th house.

Brihat Jataka :

पापावुदयास्तगतौ क्रूरेण युतश्च शशी ।
दृष्टश्च शुभैर्न यदा मृत्युश्च भवेदचिरात् ॥
क्षीणो हिमगो व्ययगे पापैरुदयाष्टमगैः ।
केन्द्रेषु शुभाश्च न चेत् क्षिप्रं निधनं प्रवदेत् ॥

षष्ठाष्टमेऽअब्जे सुखगे च राहौ दुःस्थे मृतिः सद्य इहेश्वरोऽर्च्यः ।
वर्षेण केन्द्रे सखलेऽथ यद्यन्योऽन्यर्क्षगौ स्तोऽस्त्रगुरू शिवाब्दैः ॥ ३ ॥

Sloka 3—If Moon be placed in 6th, or 8th house and Rahu in the 4th, the child would die immediately after birth. The remedial measure would be to worship the Lord. If there be a malefic planet in a quadrant neutralising the above adverse effect, even then, the death would take place within a year. If Mars be posited in Jupiter's sign and Jupiter be in the sign of Mars, death would take place within eleven years.

सक्रूरोऽब्जो व्ययमृतिमदाङ्गेष्वकेन्द्रस्थसौम्यै-
र्नो दृष्टोऽसौ शिशुमृतिकरोऽथाष्टमारिस्थितोऽब्जः
दृष्टः क्रूरैरहनि जननं यस्य कृष्णे च पक्षे
शुक्ले सद्भिर्निशि जनिरवत्यत्र तं नान्यथोह्यम् ॥ ४ ॥

Sloka 4—If Moon associated with a malefic be posited in 1st, 7th, 8th or 12th house without receiving the aspect of a benefic planet placed in a house other than a quadrant the child would die soon after birth.

When the birth takes place during day in dark half of a month, Moon even if placed in 6th or 8th house and aspected by malefics, would not kill the child. When the birth takes place at night during bright half of a month, Moon in the same position and aspected by benefics would protect the child.

तनाधिन उत्तोडुपे न शुभयुक्तदृष्टे मृति-
स्त्रिकोणमृतिगैः खलैर्बलयुतैर्नृणां स्यात्तथा ।
व्ययाङ्कतनुमृत्युगैरगुरुदृग्भिराक्यर्कवि
ध्वसृग्भिरथ दुर्विधौ सुतनवाह्यगान्त्याङ्गगे ॥ ५ ॥

Sloka 5—The new-born child would die soon if—(a) Sun and Moon be in Ascendant and be not associated with or aspected by benefics.

(b) if strong malefics occupy 5th, 8th and 9th, houses;

(c) if Saturn, Sun, Moon and Mars occupy respectively 12th, 9th, 1st and 8th houses. The child would be saved if these combinations be aspected by a strong Jupiter (our view is that in this disposition of planets, a strong Jupiter placed in 5th, 7th or 9th house could save the child from death), and

(d) if Moon be badly placed (this could mean placement in the sign of debilitation or an inimical sign or if it be a new Moon), in 5th, 9th, 8th, 7th, 12th or 1st house and be devoid of benefic aspect.

तनोररिविनाशगे खलखगैर्विधौ वीक्षिते
मृतिः शुभदृशा समाष्टकमतश्च मिश्रैर्दलम् ।
खलेऽरिभगतेऽष्टमे खलदृशैकवर्षः शिशू
रवौ नृपदिगब्दकः खलखगेक्षिते केन्द्रगे ॥ ६ ॥

Sloka 6—The newly born child would die soon after birth if Moon be placed in 6th or 8th house and aspected by malefic planets. If, however, Moon gets the benefit of benefic aspect, the child would remain alive up-to eight years. If Moon in such position be aspected both by benefic and malefic planets, the child would live up to four years. The child would live for one year if a malefic planet in an enemy sign, occupies 8th house aspected by a malefic. If the malefic aspects Sun placed in a quadrant, the child would live for 10 or 16 years.

यमेऽर्कविधुसंयुते नवसमाश्च मासोऽखिलः
षडष्टमगतैः खलैरथ षडष्टगे कर्कगे ।
शशीक्षितबुधे चतुर्थशरदि क्षयः स्याच्छिशोः
सितोष्णगुयमा इमे खलयुतास्त्रयो मृत्यवे ॥ ७ ॥

Sloka 7—If Sun and Moon be associated with Saturn, the child would live upto nine years. The longevity would be of one month if all the malefics be placed in 6th and 8th. The child would die in the 4th year, if Mercury be placed in Cancer in 6th or the 8th house and be aspected by a malefic Moon. If Sun, Venus and

Saturn be all associated with malefics, the death of the child will take place soon after his birth.

रवौ कुजर्क्षे शनिगेहगेऽपि वा बहूग्रदृष्टो गुरुरन्तकृत खगः ।
शुभैरदृष्टा अशुभेक्षिताः खला मदाष्टगाः साम्बशिशुक्षयंकराः ॥ ८ ॥

Sloka 8—The child would die soon after birth if Sun be posited in the sign of Mars or Saturn and Jupiter placed in 10th house be aspected by malefics. The child and the mother would die if malefics posited in 7th and 8th house be aspected by malefics and get no benefic aspect.

होरास्वामी पापदृष्टोऽष्टमस्थो जन्मेशाढ्यश्चोन्मृतिर्वेदमासैः ।
एवं कामे पापयुग्जन्मपाढ्यो होरेशश्चेत् क्रूरदृष्टोऽष्टमासैः ॥ ९ ॥
सर्वपापनिरीक्षितो गुरुरष्टमे न शुभेक्षितो
रिष्टकृत् कुजगेहगो ध्रुवमेव वा कुटिलः शनिः ।
केन्द्रनाशरिपुस्थितः कुजगेहगो बलिनाऽसृजा
वीक्षितश्च समात्रयेण विशेषतः शिशुहानिदः ॥ १० ॥

Sloka 9-10—If the lord of the sign occupied by Moon be posited in 8th house in conjunction with the lord of Ascendant aspected by malefics, the child would die in four months. If the lord of the sign occupied by Moon be in 7th house conjoined by a malefic and the lord of Ascendant receives malefic aspect, the child would die within eight months. If Jupiter placed in 8th house be aspected by all the malefics, without receiving any benefic aspect, he would be in a position of inflicting harm to the child. In other words the child would have very poor longevity. If Jupiter posited thus be in the sign of Mars, the evil would be still more severe. If retrograde Saturn in a quadrant or 8th or 6th house owned by Mars, and be aspected by a strong Mars, the child would in all probabilities die in three years.

शनिस्तनोरष्टमगस्तु कष्टदस्त्रिकोणगो नीच इनोऽपि तादृशः ।
कुजेऽष्टमे सत्यथ षष्ठमृत्युगे खलेक्षिते ज्ञेऽब्धिसमायुरात्मजः ॥ ११ ॥
षष्ठनाशगतो बुधः शशिभे क्षयाय विधोर्दृशा
वेदहायनतोऽथ षष्ठलयव्ययस्थशुभग्रहैः ।
वीक्षितो हरिकर्कगो मृतिदोऽशुभेक्षणतः सितः
षट्समाभिरथ द्रुतं जनितस्य शिश्युदये क्षयः ॥ १२ ॥

Sloka 11 and 12—The following dispositions of planet/planets are not favourable for the longevity of the newly born infants :

(1) Saturn occupying 8th house from Ascendant.

(2) Sun in his sign of debilitation being posited in 5th or 9th house.

(3) Mars in 8th or Mercury aspected by a strong malefic in 6th or 8th house cause death within four years.

(4) Mercury in the sign of Moon, i.e. Cancer, and posited in 6th or 8th house aspected by Moon, also causes death within four years.

(5) Venus posited in Cancer or Leo aspected by benefics from 6th, 8th or 12th house and also aspected by strong malefics, allows the child to survive for six years. But when Ketu be rising in Ascendant the child would die immediately after birth.

तनौ दृकाणा यदि पाशपक्षिणां खलान्विताः सप्तमवत्सरे मृतिः ।
खलास्त्रिकोणे न शुभेक्षिताः शुभाः षडष्टगाश्चेद्गजवत्सरे क्षयः ॥ १३ ॥

Sloka 13—If a Pasha (पाश) or Pakshi (पक्षी) decanate be rising and be occupied by malefics the child would die in 7th year. If malefics occupy the trine houses and be not aspected by benefics, and benefics be all posited in 6th and 8th houses (and they be further aspected by malefics), the child would die in 8th year.

Note—For details about Pasha and Pakshi decanates the readers may refer to chapter XXVII of Brihat Jataka.

तनौ स्मरे खलग्रहे खलेक्षितान्वितेऽङ्गपे ।
विधौ तनौ च जातकोऽत्र सप्तवर्षजीवनः ॥ १४ ॥

त्रिकेऽस्तगौ जन्मतनुप्रभू यदा तदा शिशो राशिमिताब्दतश्च्युतिः ।
बुधर्क्षगोऽब्जोऽर्ककुजान्वितः शुभैरवीक्षितोऽब्दे नवमे क्षयङ्करः ॥ १५ ॥

Slokas 14-15—If there be a malefic in Ascendant or 7th house, the lord of Ascendant be aspected by or associated with a malefic and Moon be in Ascendant, the child would live for seven years. If the lord of the sign occupied by Moon and the lord of Ascendant together be posited in 6th, 8th, 12th, or 7th house, the longevity of the child in years would be equal to the number of the sign occupied by Moon. If Moon be in Gemini or Virgo and be associated with

Sun and Mars without aspect of benefics, the longevity of the child would be nine years.

नीचगोऽष्टमगो वाऽरस्त्रिकोणे नीचगो रविः ।
स नरो मन्दबुद्धिर्वा भिक्षाजीवी च दुःखितः ॥ १६ ॥

Slokas 16—If in a horoscope Mars be in its sign of debilitation or be posited in 8th and Sun in its debilitation sign be posited in a trine (5th or 9th house), the native would be stupid and unhappy and would live on alms.

अन्तिमांशगताः खेटा अत्यल्पायुःप्रदा मताः ।
स्वमित्रगृहतुङ्गस्थो बह्वायुः खेचरो भवेत् ॥ १७ ॥

Sloka 17—Planets placed in the last degree of the signs contribute very little to the longevity of the native. But if a planet be posited in his exaltation sign, own sign or a friendly sign he would contribute a good number of years to his longevity.

तनुः कुजर्क्ष सखलो हरौ शनिश्छिदेहदोष्णोररिगेहगे शनौ ।
अरीक्षिताढ्ये करपादयोश्छिदा मृतौ कुजाग्वैनिषु च च्छिदा तयो ॥ १८ ॥

Sloka 18—If Ascendant be Aries or Scorpio and Saturn be associated with a malefic is in Leo, the arms of the native would be amputated. If Saturn be in 6th house aspected by inimical planets, the native would lose his hands as well as feet.

खलत्रयाढ्ये न शुभेक्षितेऽरिगे विधौ दृशोर्हानिमुशन्ति कोविदाः ।
नसोः कुजाग्वैनिषु नैधने पदोः कुलीर इन्द्वर्कजयोर्न सद्दृशा ॥ १९ ॥

Sloka 19—The learneds say that if Moon conjoined with three malefics be in 6th house and be aspected by malefics without receiving any benefic aspect, the native would lose or injure his eyes. If Mars, Rahu and Saturn be in 8th house the native would lose his nose (perhaps cut off). If Moon and Saturn being in Cancer be placed in 8th house without aspect of a benefic, the native would be deprived of his two feet.

खलः खलर्क्षेऽरिदृशाऽगुमन्दयोर्विधौ सपापेऽर्ककुजार्किवीक्षिते ।
वशा द्विजान्हन्ति रुजैकगैः खलैर्विशुक्रपापत्रययुग्रवौ खलः ॥ २० ॥

Sloka 20—If a malefic planet be in the sign of another malefic planet, and be aspected by Rahu and Saturn as malefics, Moon

in conjunction with a malefic be aspected by Sun, Mars and Saturn, the native born with such dispositions would kill barren cows and the Brahmins (the priestly class).

If there be three or more malefics in a sign, the native born with such dispositions would remain sickly. In such a combination Sun should be treated as a malefic only when it is not in conjunction with Venus.

निजर्क्षगो व्योम्नि कुजाच्छविद्युतो विधुन्तुदश्चेत् क्षणिकापद्द्विभाक् ।
धनस्मरभ्रातृषु चेत्खलग्रहा गुरौ सुते स्यात्पुरुषः कुवृत्तजः ॥ २१ ॥

Sloka 21—If Rahu be in his own sign Virgo and Mars, Mercury and Venus together be placed in 10th house the fortune and ill-luck would only be momentary for the native. (They would not be long-lasting). If there be malefics in 2nd, 3rd and 7th houses and a weak Jupiter be posited in 5th house, the native would be a man of objectionable character.

अम्बुव्ययाम्बरगतेषु खलेषु देशा—
द्देशान्तरं व्रजति दुःखकरः स्वपित्रोः ।
सर्वेषु भाग्यसुतबन्धुगतेषु पूर्वा—
पत्यक्षयोऽपरसुतोऽपरदारजः स्यात् ॥ २२ ॥

Sloka 22—If there be malefics in 4th, 12th and 10th houses, the native would leave his place of birth and roam about from place to place, becoming a cause of anxiety for his parents.

If all the planets occupy 9th, 5th and 4th houses, the native would lose his earlier-born children, but issues from the second and third wives would remain alive.

षष्ठे कुजेऽगौ मदगेऽर्कसूनौ मृतौ नरः स्याद्विधुरो विधुंयः ।
तन्वन्ततिथ्यन्तदिनान्तजातश्चरांशकेऽसौ शिशुरन्वजातः ॥ २३ ॥

Sloka 23—If Mars be in 6th house, Rahu in 7th house and Saturn in 8th house, the native would lose his partner and become dependant on others. If at birth, Ascendant Tithi (lunar date) and day (or the night) be at their last portion and if the rising Navamsa be a moveable one, the native would be the last issue of his parents. He would not have younger brothers or sisters.

भानुर्मंदे व्योम्नि कुजे व्ययेऽगौ पित्रोर्विनाशाय तथारिभस्थौ ।
चेद्राहुजीवौ तनुगौ सुखे वा पुत्रान्मृतिः सिद्धमितैश्च वर्षैः ॥ २४ ॥

Sloka 24—If Sun be in 7th, Mars in 10th and Rahu in 12th house, the native would lose his parents. If in this combination (i.e. with Sun in 7th and Mars in 10th), Rahu and Jupiter are placed in 6th, 1st or 4th house, the parents of the native would die within 24 years of his age and the native would be held responsible for it.

Comments—अरिभस्थौ has been interpreted as 'placed in 6th house' and not as 'occupying inimical houses', because Jupiter and Rahu have no common inimical house.

तनौ सुखे खे च निजर्क्षगाः खला यदा तदा जीवति कष्टतः क्वचित् ।
शुभग्रहाणां सुदृशात्र जीवने परन्त्वयं क्रूरमतिः कुकर्मकृत् ॥ २५ ॥

Sloka 25—If malefics be posited in their own signs in 1st, 4th and 10th houses, the native would earn his livelihood with great difficulty. Even if there be aspect of benefic planets on malefics, the native would not give up his evil disposition but would continue to indulge in sinful acts.

लग्ने षष्ठे वा सुतेऽर्कागुमन्दजीवाश्चेज्जातोऽशुभायैव पित्रोः ।
क्रूरा मध्यभ्रातृकामव्ययेषु सर्वे सर्वेष्वत्र कष्टं सदाङ्गे ॥ २६ ॥

Sloka 26—If Sun, Rahu, Saturn and Jupiter be in Ascendant 6th or 5th house, the child born under such disposition would bring adverse effects to the parents. If there be malefics in 10th, 3rd, 7th and 12th houses, the child born under this combination would always be suffering from some kind of trouble in the body.

तनौ यमेऽब्जे च रिपौ बुधेऽस्ते पितुः क्षयोऽथाखिलकेन्द्रगाश्चेत् ।
क्रूरा धने वाऽपि तथा त्रिकोणे वंशक्षयायैषदरिद्रयोगः ॥ २७ ॥

Sloka 27—If Saturn be in Ascendant, Moon in 6th house and Mercury in 7th house, these dispositions would cause destruction of father. If all malefics be posited in quadrants (1, 4, 7, 10), 2nd house and in trines (5, 9), they would bring ruin to the entire family and make the native very poor.

यमे धनेऽङ्गे च गुरौ तृतीये राहौ तदा स्यान्निधनं जनन्याः ।
गोद्वन्द्वकन्याहरिगा यमागुशुक्रासृजश्चेत्क्रमतस्तथैव ॥ २८ ॥

Sloka 28—If Saturn be in 2nd house, Jupiter in Ascendant, Rahu in 3rd house, these dispositions would prove disastrous for the mother. The result would be the same when Saturn, Rahu, Venus and Mars occupy respectively Taurus, Gemini, Virgo and Leo.

धनेऽग्विनाच्छार्कजवित्सु जातः पितर्यतीते न शुभायः मातुः ।
कुंभे यमेऽजे च विधौ व्ययेऽर्के मृगे सिते तातधनं न भुङ्क्ते ॥ २६ ॥

Sloka 29—If Rahu, Sun, Venus, Saturn and Mercury be in second house, the father would die before the birth of the child. These dispositions in the birth chart of the child are also not auspicious for the longevity of the mother. If Saturn be in Aquarius, Moon in Aries, Sun in 12th house and Venus in Capricorn the child would not enjoy the wealth of his father.

स्वक्षेत्र आरो यदि कर्मदर्शी सवित्सितः कर्मफलप्रदोऽल्पात् ।
राहौ तृतीये धनगे च जीवे सज्ञे च बन्धुत्रयभाड् नरः स्यात् ॥ ३० ॥

Sloka 30—If Mars in its own sign conjoined with Mercury and Venus, aspects 10th house, the native would get very meagre reward for his efforts.

If Rahu be in 3rd house, and Mercury with Jupiter in the 2nd, the native would have three brothers.

स्मरे कुजे भाग्यगते दिनेशे सितेऽष्टमेऽल्पायुरिह प्रजातः ।
धने सितेऽब्जे तनुगे ज्ञरव्योर्व्ययगे सुतेऽगौ वधबन्धमाक् स्यात् ॥ ३१ ॥

Sloka 31—If Mars be in 7th, Sun in 9th and Venus in 8th house, the native would be short-lived.

If Venus be in 2nd house, Moon in Ascendant, Sun and Mercury in 12th and Rahu in 5th house, the native may be imprisoned for involvement in murder cases.

चेद्धनस्थान आरो यमेनान्वितः स्यादगुर्भ्रातृगो भ्रातृहानिप्रदः ।
भाग्यगौ चेद्यमेन्दू च भार्या तदास्यासती तौ स्त्रिया भाग्यगौ चेन्नरः ॥ ३२ ॥

Sloka 32—If Mars and Saturn be in 2nd house and Rahu in 3rd, the native would lose his brother. If Saturn and Moon be in 9th house, the wife of the native would be of loose character. If there be similar disposition of planets in a woman's birth chart, her husband would be of immoral character.

द्वादशे लग्नतो मीनगश्चेद्रविर्दक्षनेत्रार्तिकृद्रात्रिपोऽन्याक्षिहा ।
पञ्चमेऽस्तङ्गतश्चेत्कुजो वा सितः स्यात्तदा चक्षुषा काण एव स्फुटम् ॥ ३३ ॥

Sloka 33—If Sun be posited in Pisces in 12th house, he would cause trouble to the right eye of the native. The left eye would be affected if Moon be in the same position.

If Mars or Venus be eclipsed by Sun in 5th house, the native would, in all probability, be one eyed (i.e. he would lose one of his eyes).

सिंहलग्ने सितो वा यमो वा व्यये नेत्रपीडाकरौ मानवानां मतौ ।
सव्ययार्यष्टमेषु क्रमाद्भूमिजार्कीन्दुसूर्येषु तत्तद्रुजाक्षणोः क्षयः ॥ ३४ ॥

Sloka 34—If Ascendant be Leo with Venus posited therein and Saturn be in Cancer, the native would suffer from eye trouble. If Mars, Saturn, Moon and Sun occupy in any nativity 2nd, 12th, 6th and 8th houses respectively, the native would lose his eye-sight through a disease caused by the strongest among them.

पापोऽर्काद्दशमेऽर्कभेशदशमेशौ पीडितौ चेत्पितुः
कष्टं वा निधनं तथा खलखगान्तः स्थेन्दुतोऽम्बाद्रिगाः ।
पापोश्चेद्विबले विधौ गतरुचिर्मातुर्न जातः शुभः
पापाश्चेत्सहजे कुजात्कुजसहोत्थौ दुर्गतौ न श्रिये ॥ ३५ ॥

Sloka 35—If there be a malefic in 10th house from Sun and the lord of 10th house as well as that occupied by Sun be afflicted on account of association with or aspect by malefics, these dispositions in a nativity would bring disaster to the father of the native.

If Moon be hemmed in between malefics, if there be malefics in 4th and 7th house from Moon and Moon be weak also, such disposition would be distressing (or troublesome) for the mother of the native.

Similarly if there be malefics in third house from Mars and if that house, its lord and Mars be not well-placed owing to their being in debilitation, inimical houses, etc., these dispositions would give adverse results to the native's brothers and his valour would also be affected.

ज्ञात् षष्ठे च खला बुधा गतबलो नीचस्तदीशोऽप्यसन्
बालो मातुलदुःखभागथ गुरोः पुत्रे खला दुःस्थितात् ।
दुःस्थेऽपत्यपतौ च नात्मजसुखं शुक्रात्तथा ह्यङ्गना
मन्दात्पुष्टखला मृतौ तदधिपे दुःस्थे तदाऽऽशु क्षयः ॥ ३६ ॥

Sloka 36—If there be malefics in sixth house reckoned from Mercury, Mercury be in debilitation and week, and the lord of 6th from Mercury be in an inauspicious house, the native would bring distress to his maternal uncle's family by either causing its extinction or some other serious trouble.

If Jupiter be in its debilitation or inimical sign, 5th house from it be occupied by malefics, and if the lords of 5th house (both from Ascendant and Jupiter) be not well-placed, the native would not derive any happiness from his children (there may be no child) and he may have to adopt a child.

In the same way, we should consider from Venus the welfare etc. of the wife—whether 7th house from Venus has malefics or not, or whether the lords of 7th house from Ascendant or from Venus are happily placed or not. If the dispositions be good, there would be happiness, otherwise conjugal relationship may cause trouble in domestic life.

The native's longevity should be considered from Saturn. If strong malefics be placed in 8th house from Saturn and the lord of the said house be also inauspiciously placed, this disposition would lead to early death of the native.

सन्तानभं स्वपतिदृष्टयुतं शुभाढ्यं सद्वीर्यसङ्गमपि चेत्सुखमात्मजादेः ।
लग्नेश्वरेऽङ्गधनपुत्रगते सुतः स्यादादौ सुखे सुतसुते च सुतासुतौ वा ॥ ३७ ॥

Sloka 37—If 5th house be well-placed in a nativity, that is, it be occupied or aspected by its own lord or by a benefic planet possessing several kinds of strength, the happiness of the children of the native would be assured.

If the lord of Ascendant be posited in Ascendant, 2nd or 5th house, the first issue would be a son. If the lord of Ascendant be in 4th house, the native would get first a son and then a daughter, or first a daughter and then a son.

तनुधनव्ययसोदरपुत्रगः सहजपो यदि नात्मजसौख्यकृत् ।
सुतगते गुरुभे प्रथमक्षयः पतियुते तु पुनः सुतसौख्यकृत् ॥ ३८ ॥

Sloka 38—If the lord of 3rd house be in Ascendant, 2nd, 12th, 3rd or 5th house, the native would not get happiness from his children (another interpretation is that in such a disposition of the planets, the children of the native would be deprived of happiness).

If the sign of 5th house be owned by Jupiter, i.e., if it be Sagittarius or Pisces the native would lose his first issue, but if that sign or house be aspected or occupied by its own lord, the native would get happiness in respect of children (that is, he would be blessed with children).

नीचे गुरौ वा भृगुजे तथौजे भानौ समे ज्ञे न सुतः स्ववीर्यात् ।
कर्के विधौ पापयुतेक्षितेऽर्के मन्देक्षितेऽन्त्यायुषि पुत्रलाभः ॥ ३९ ॥

Sloka 39—If Jupiter and Venus be in their debilitation signs, Sun in an odd sign and Mercury in an even sign, no issue would be born to the native by his own efforts.

If Moon in Cancer be associated with or aspected by malefics, and Sun be aspected by Saturn, the native would get a son in his old age.

जनुस्तनौ पापयुते च पापभे खावलौ युग्मभगे क्षितेः सुते ।
सुतोऽस्य मध्यायुषि सेज्यभार्गवेऽङ्गगौ ज्ञमन्दौ यदि नात्मजश्रियः ॥ ४० ॥

Sloka 40—If Ascendant falls in a sign owned by a malefic planet, malefic be placed in Ascendant, Sun be in Scorpio and Mars in a dual sign, the native is likely to get an issue in the middle period of his life.

If Ascendant be occupied by Mercury and Saturn, and Jupiter be associated with Venus, the combination is not likely to give any issue to the native.

नीचे त्रिखाम्बुमदगाः स्वनवाप्तिगाश्च
तुङ्गेऽन्त्यषष्ठमृतिगा न शुभाय जातोः ।
सोदर्यगे विदि तनोः सुतयुग्ममाहुः
कन्यात्रयं सुरगुरावपि पञ्चपुत्रान् ॥ ४१ ॥

Sloka 41—If 3rd, 10th, 4th, 7th, 2nd, 9th and 11th houses be occupied by planets in their signs of debilitation, and 6th, 8th and 12th houses be occupied by planets in their signs of exaltation, such disposition of planets and houses would not prove auspicious for the native in the matter of children.

If 3rd house from Ascendant be occupied by Mercury, the native would get two sons and three daughters. If a strong Jupiter be posited in 3rd house, the native would be blessed with five sons.

सागौ विधौ सहजगेऽसहजोऽधनी च
साकौं च मेचकतनुः सहजैर्वियुक्तः।
पुत्रर्क्षगे सहजगे च कुजे विपुत्रः
कामे भृगौ बलिनि सद्विविधाङ्गजश्रीः ॥ ४२ ॥

Sloka 42—If Moon associated with Rahu be in 3rd house, the native would not have much wealth. He would have no brother or sister as well.

If Saturn and Moon be together in 3rd house, the native would be of dark complexion and he would have no brothers.

If 3rd or 5th house be occupied by Mars, the native would not get any son.

If a strong Venus be posited in 7th, the native would be blessed with good children.

त्रिके सुतेशे विबले न पुत्रवान् गुरोः सुतेशोऽपि तथा तथाविधे।
सुतेऽर्कशुक्रौ न शुभौ तथार्क्यगू तदा च वंशेशरुपात्मजक्षयः ॥ ४३ ॥

Sloka 43—The following dispositions in a nativity are not auspicious for getting issues:—

(1) The lord of 5th house occupies the 6th, 8th or 12th house and is weak—no issues.

(2) The lord of 5th house reckoned from Jupiter is in the same position—no issues.

(3) Sun and Venus are in 5th—no issues.

(4) Saturn and Rahu are posited in 5th aspected by malefics—no issues.

The above combinations would cause loss of children as a consequence of the curse or wrath of the family deity (कुल देवता). The worship of the deity should be resorted to ward off the evil.

ज्ञशुक्रदोषे शिवपूजनात्सुतः शशीज्ययोरौषधयन्त्रमन्त्रतः।
अगोः सुतां गां शिखिनश्च यच्छतो यमारयोः स्याद्गिरिशाभिषेचनात् ॥ ४४ ॥

Sloka 44—If the childlessness be due to evil influence of Mercury or Venus, it has to be remedied by propitiating God Shiva. In other cases the remedial measures would be as follows.

(1) The evil influence of Moon and Jupiter through herbs, proper talisman and mantras.

(2) The evil influence of Rahu—by performing the marriage of a girl (कन्या दान).

(3) The evil influence of Ketu should be neutralised by gifting a cow (गोदान) to a Brahmin.

(4) To remove the evil influence of Saturn and Mars the remedy would be to sprinkle holy water on God Shiva (*Rudrabhishek*).

खेस्तु दोषे हरिवंशसंश्रवात् समेषु सन्तानमुकुन्दवन्दनात्।
सुतोद्भवः स्यात् क्षितिजार्कयोर्व्रते कृते विधानान्मदनव्रते ध्रुवम् ॥ ४५ ॥

Sloka 45—For warding off evil influence of Sun the native should attentively and with devotion listen to the recitation of "Harivamsa Purana (हरिवंश पुराण)". If the childlessness is due to evil influence of all the planets in equal degree, it should be removed by the recitation of 'Santana Gopal Mantra, (सन्तान गोपाल मंत्र). If fasts (*Vratas*) are observed properly for Sun and Mars, there would be progeny; the same would be assured if the Kamavrata (कामव्रत) be observed properly (that is, according to procedure prescribed for it).

अथातः सद्योगाः सितगुरुबुधाश्चेज्जनितनौ
समस्ता व्यस्ता वा शुभफलकरा दोषविधुराः।
तथारो व्योम्न्येवं यदि रविज इन्दुश्च तनुगौ
त्रिकोणे जीवार्कावपि नृपतियोगोऽयमुदितः ॥ ४६ ॥

Sloka 46—The author now describes some good combinations. If Venus, Jupiter and Mercury be placed in Ascendant, Pisces,

Sagittarius, Cancer or Virgo, or if they be posited separately each in a single sign (e.g. Venus in Pisces or Libra, Jupiter in Pisces, Sagittarius or Cancer, Mercury in Gemini or Virgo and if these planets be free from (a) association with or aspect by malefics, (b) association with debilitated or eclipsed planets, they would produce auspicious or favourable results.

If Mars be in 10th house, Saturn and Moon be in Ascendant, Jupiter and Sun occupy two trines the native would become a king. For such combination Aries should be taken as Ascendant.

चरेऽङ्गे सर्वेषु त्रिषु च यदि केन्द्रेषु खचराः
स्वतुङ्गस्था योगो भवति नृपतेः सग्रहतनौ ।
चतुष्केन्द्रेष्विष्टा व्ययरिपुगृहस्थाः खलखगा—
स्तदाख्यातश्चिह्नैर्युत उत नृपश्चामरमुखैः ॥ ४७ ॥

Sloka 47—If Ascendant falls in a moveable sign, there be a planet in it, and other planets be in 3rd house and quadrants in their signs of exaltation, such a combination would bestow the native kingship.

If the four quadrants be occupied by benefics and malefics be posited in 6th and 12th houses, the native would become a king with all the royal paraphernelia and fame.

लग्ने च वर्गोत्तमगेऽथवेन्दौ चतुर्मुखैर्वीन्दुखगैश्च दृष्टे ।
नृपालयोगा विविधा निरुक्ता वेशिस्थसौम्यैः सखगैश्च केन्द्रैः ॥ ४८ ॥

Sloka 48—If Ascendant or Moon be in vargottama (that is, if they occupy the same sign both in the birth chart and Navamsa) and receive aspects from four or more planets other than Moon, such a disposition would lead to Rajayogas (bestowing of kingship or honour).

Again if Ascendant be in vargottama and benefics be placed in second house from Moon, if quadrants be occupied by strong planets, the native would become a king.

Brihat Jataka :—

वर्गोत्तमगते लग्ने चन्द्रे वा चन्द्रवर्जितैः ।
चतुराद्यैर्ग्रहैर्दृष्टे नृपा द्वाविंशतिः स्मृताः ॥

Also Saravali

गणोत्तमे लग्ननवांशकोद्गते निशाकरश्चापि गणोत्तमेऽथवा ।
चतुर्ग्रहैश्चन्द्रविवर्जितैस्तदा निरीक्षितः स्यादधमोद्भवो नृपः ॥

कुम्भाजोक्षसु सार्किरवीन्दुष्वेष्वङ्गे कुभृतोऽन्यतमस्मिन् ।
ज्ञारेज्यैर्मिथुनालिहरिस्थैर्वान्यः सेन्दुकुजे हितलग्ने ॥ ४९ ॥

Sloka 49—If Saturn be in Aquarius, Sun in Aries, Moon in Taurus and one of these three signs be Ascendant, this combination would give birth to a king.

If Mercury, Mars and Jupiter respectively be in Gemini, Scorpio and Leo, another Rajayoga occurs. A third Rajayoga would be formed when Moon is associated with Mars in an auspicious sign as Ascendant, (such as Pisces or Aries).

तुङ्गेऽङ्गेऽब्ज उत यमे स्त्रियां बुधार्कौ
योगौ सेशवणिगजौ यदोच्चगेज्ये ।
सार्केन्दौ धनुषि वृषाङ्गं उच्चगेऽस्त्रे
ऽथो पञ्चादिबलिभिरुच्चगैश्च भूपः ॥ ५० ॥

Sloka 50—Four kinds of Rajayogas, combinations conferring kingship of the native, are described in this sloka.

(1) If Moon be exalted and occupies Ascendant and if Mercury and Sun be in Virgo, Venus in Libra, Mars in Aries and Jupiter in Cancer. (This can happen with Taurus as Ascendant).

	Mars	Lagna Moon	
			Jupiter
	(1)		
		Venus	Mercury Sun

(2) If Saturn be exalted and occupies Ascendant and if Mercury and Sun be in Virgo, Venus in Libra, Mars in Aries and Jupiter in Cancer. (Ascendants in this case would be Libra).

	Mars		
	(2)		Jupiter
		Lagna Venus Saturn	Sun Mercury

(3) Ascendant be Taurus, Sun and Moon be in Sagittarius and Mars be in exaltation that is in Capricorn.

(4) Five or more planets be in their exaltation signs and strong. (The Sun and Mercury cannot be in their exaltation signs simultaneously).

सेन्द्राकौं मदनगते गुरौ धनुःस्थे तुङ्गेऽङ्गे विवसकरे नृपोऽपरः स्यात् ।
चन्द्राद्यैश्च सहजषण्नवव्ययस्थैर्मन्देऽङ्गे मकरगते गुणी नृपालः ॥ ५१ ॥

Sloka 51—Two Rajayogas are described in this sloka.

(1) Ascendant be Aries with Sun in it (i.e. in exaltation), Moon with Saturn be in 7th house (here Saturn would be exalted conjoined with full Moon) and Jupiter be in Sagittarius.

(2) Moon be in third, Mars in 6th, Mercury in 9th, Jupiter in 12th houses and Saturn be in Capricorn which is the Ascendant also.

Moon			Mars
	(2)		
Lagna Saturn			
Jupiter			Mercury

Brihat Jataka—

सचन्द्रे सौरेऽस्ते सुरपतिगुरौ चापधरगे ।
स्वतुङ्गस्थे भानावुदयमुपयाते क्षितिपतिः ॥
मृगे मन्दे लग्ने सहजरिपुधर्मव्ययगतैः ।
शशाङ्काद्यैः ख्यातः पृथुगुणयशाः पुंगलपतिः ॥

तुङ्गेऽङ्गे शशभृति सूर्यजीवमन्दैरम्बास्ताम्बरसहितैः क्रमेण भूपः ।
तुङ्गेऽङ्गे बुधसितयोर्मृगाद्यखण्डे भौमे धन्विनि गुरौ च योगौ ॥ ५२ ॥

Sloka 52—Three Rajayogas are described in this sloka.

(1) Ascendant be Taurus with Moon in it (in exaltation), Sun be in 4th (in Leo), Jupiter in 7th and Saturn in 10th house (Aquarius).

(2) Pisces Ascendant and Venus be posited in it (in exaltation) and Jupiter be in conjunction with Moon in Sagittarius (10th house) and Mars be in the first portion of its exaltation sign (Capricorn).

(3) Virgo be Ascendant and Mercury be posited third (in exaltation), Jupiter be in conjunction with Moon in sagittarius and Mars be in first portion of Capricorn (its sign of exaltation).

		Lagna Moon	
Saturn	(1)		
			Sun
	Jup.		

Lagna Ven.			
	(2)		
Mars			
Jupiter Moon			

	(3)		
Mars			
Jupiter Moon			Lagna Mercury

Cf. Brihat Jataka

वृषे सेन्दौ लग्ने सवितृगुरुतीक्ष्णांशुतनयैः ।
सुहृज्जायास्वस्थैर्भवति नियमान्मानवपतिः ॥
हये सेन्दौ जीवे मृगमुखगते भूमितनये ।
स्वतुङ्गस्थौ लग्ने भृगुजशशिजावत्र नृपतिः ॥

बुधे कन्यालग्ने शशिगुरुसिताश्चेद्विबुकगाः
सुतस्थौ वक्रार्को भवति नरपालो गुणयुतः ।
समन्दार्कारैः स्याद्घटहरिमृगैः सेन्दुतनुगे
झषेऽथाजाङ्गेऽस्त्रे सगुरुशशिभेऽङ्गेऽपि थ नृपः ॥ ५३ ॥

Sloka 53—Four Rajayogas are described in this sloka.

(1) Virgo Ascendant, Mercury in the Ascendant (in exaltation), Jupiter, Venus and Moon in 4th (Sagittarius) and Mars and Saturn in 5th house (Capricorn).

(2) Ascendant Pisces, Moon in Pisces, Saturn in Aquarius, Sun in Leo and Mars in Capricorn (its sign of exaltation).

(3) Ascendant Aries, Mars in Ascendant and Jupiter in Cancer (its sign of exaltation).

(4) Ascendant Cancer, Jupiter in Ascendant (in its sign of exaltation) and Mars in Aries (in 10th house in its own sign).

Cf. Brihat Jataka

सुतस्थौ वक्रार्की गुरुशशिसिताश्चापि हिबुके ।
बुधे कन्यालग्ने भवति हि नृपोऽन्योऽपि गुणवान् ॥
झषे सेन्दौ लग्ने घटमृगमृगेन्द्रेषु सहितै—
र्यमाराकैर्यो ऽभूत्स खलु मनुजः शास्ति वसुधाम् ।
अजे सारे मूर्तौ शशिगृहगते चामरगुरौ
सुरेज्ये वा लग्ने धरणिपतिरन्योऽपि गुणवान् ॥

कर्कोऽङ्गे इज्ययुजि सेन्दुसितज्ञ आये
ऽजेऽर्के नृपः पृथुबलोऽथ मृगाद्यखण्डे ।
लग्ने शनौ सपतिषु क्रियकर्कसिंहे—
ष्वच्छे घटे मिथुनगे विदि सन्नृपः स्यात् ॥ ५४ ॥

Sloka 54—Two Rajayogas are described in this sloka.

(1) Ascendant Cancer, Jupiter in Ascendant (in exaltation), Moon, Venus and Mercury in 11th house (Moon in exaltation and Venus in its own house), and Sun in Aries (in exaltatian).

(2) Ascendant in 1st half of Capricorn, Saturn in Ascendant (own sign), Mars in Aries (own sign), Moon in Cancer (own sign) Sun in Leo (own sign), Mercury in Gemini (own sign) and Venus in Libra (own sign).

	Sun	Moon Venus Merc.	
	(1)		Lagna Jup.

	Mars		Mercury
	(2)		Moon
Lagna Jup.			Sun
		Venus	

Note : The combination would not be possible as Sun in Leo and Mercury in Gemini cannot remain simultaneously. The maximum longitudinal distance between the two is 23 degrees only.

Cf. Brihat Jataka

कर्किणि लग्ने तत्स्थे जीवे चन्द्रसितज्ञैरायप्राप्तैः ।
मेषगतेऽर्के जातं विद्याद्विक्रमयुक्तं पृथ्वीनाथम् ॥
मृगमुखेऽर्कतनयस्तनुसंस्थः क्रियकुलीरहरयोऽधिपयुक्ताः ।
मिथुनतौलिसहितौ बुधशुक्रौ यदि तदा पृथुयशाः पृथिवीशः ॥

सारावली :—

उदयति गुरुरुच्चे तप्तहेमप्रभावो ।
हरिततुरगनाथो व्योममध्यावगाही ॥
गविशशिबुधशुक्रा यस्य सूतौ नरस्य ।
स्वभुजविजितभूमिः सर्वतः पार्थिवेन्द्रः ॥
स्थितो भानोः पुत्रो विरचितबलः पश्चिमार्धे मृगस्य ।
रविः सिंहे शुक्रस्तुलिनि रुधिरो मेषगः कर्किणीन्दुः ॥
कुमारीं संप्राप्तो यदि भवति वा शर्वरीनाथसूनुः ।
प्रजातो भूपालश्चिरमवति महीमेकशुक्लातपत्राम् ॥

स्वोच्चे बुधे तनुगतेससितेऽम्बरेऽब्जे
सेज्ये मदे च सुत आर्क्यसृजोर्नृपालः ।
चेदम्बरायतनुगा विधुमन्दपूज्या
ज्ञारौ धने रविसितौ हिबुके धनी स्यात् ॥ ५५ ॥

Sloka 55—Two Rajayogas are described in this sloka: The first Yoga has the power to confer kingship upon the native and the other makes the native wealthy:—

(1) Ascendant Virgo, Mercury in Ascendant (in exaltation), Venus in 10th house, Moon and Jupiter in 7th (Sagittarius) and Saturn and Mars in 5th house (Capricorn).

(2) Moon in 10th, Saturn in 11th, Jupiter in 1st, Mercury and Mars in 2nd and Sun and Venus in 4th house.

Note : This combination is also not possible.

प्रहे स्वोच्चे केन्द्रे नरपतिसमः स्यात्समुदिते
तनोरर्कज्यौ चेत्सुतभवनगौ शास्त्रधनवान् ।
बली सौम्यो लग्ने सधनपतिकेन्द्रे च शुभकृत्
खलः षष्ठे केन्द्रे सशुभ इह विद्यार्थसहितः ॥ ५६ ॥

Sloka 56—Four auspicious combinations have been described in this sloka:—

(1) If there be a planet in its sign of exaltation but not combust, the native would become equal to king.

(2) If Sun and Jupiter occupy 5th house from Ascendant the native would become wealthy and well-versed in Shastras (Learned).

(3) If a strong Mercury (that is, not in proximity to Sun and also otherwise strong) be posited in Ascendant and lord of second house occupies a quadrant, the native would perform good and meritorious deeds.

(4) If there be a malefic planet in 6th house and a benefic in a quadrant, the person concerned would become wealthy and learned.

राहुः समन्दाच्छकुजः सुतायां चेदत्र जातः पुरुषो धनी स्यात् ।
नीचा यदि प्राप्तिनभोद्वितीयतृतीयगा भूपसमस्तदा स्यात् ॥ ५७ ॥

Sloka 57—Two good combinations have been described in this sloka :

(1) When Rahu together with Mars, Saturn and Venus be placed in Virgo, the native would become wealthy.

(2) If debilitated planets (i.e. planets posited in their signs of debilitation) be placed in 11th, 10th, 2nd and 3rd houses from Ascendant the native would become a king.

अपापौ केन्द्रकोणेशावन्योन्यं केन्द्रकोणगौ ।
सम्बन्धौ वा योगपोषौ विशेषाच्छोमभाग्यपौ ॥ ५८ ॥

Sloka 58—When two planets—one lord of a quadrant and the other lord of a trine unafflicted by association or aspect of malefics become mutually related, then they prove very auspicious and make the native prosperous. The mutual relationship takes place as under :

(1) Each occupying the other's house (exchange of houses).

(2) Being together in a quadrant or trine.

(3) One being posited in a quadrant while the other in a trine.

(4) Being together in a single house.

(5) Mutual aspect.

(6) One aspecting the other.

The effect of this combination would be at its best if the planets involved be lords of 9th and 10th houses.

Cf. Uttara Kalamrit

भाग्ये कर्मणि तत्पती निवसतावेकत्र वा व्यत्यये ।
वान्योन्यर्क्षगतौ निरीक्षणयुतौ तौ राजयोगप्रदौ ॥

Also Jataka Parijat

लग्नात्कर्मशुभाधिपौ शुभगृहाद्व्या पारधर्मेश्वरौ
मानादास्पदभाग्यपौ च सहितावन्योन्यराशिस्थितौ ।
अन्योन्येक्षणकेन्द्रगौ धनपतेः सम्बन्धिनौ चेद्धनी
जातो यानपकायपेक्षितयुतौ बह्वर्थं यानाधिपः ॥

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना प्रकीर्णसङ्केत इतः समाप्तिम् ॥ ५९ ॥

Sloka 59—Thus ends the Prakeerna (प्रकीर्ण) or the miscellaneous Sanketa, the 3rd of Sanketanidhi, a work written by Shri Rama Dayalu, the astrologer, for the benefit of Shri Ghasi Ram Sharma, the son of his elder brother (Shri Vazir Chandra Sharma), so that he may become proficient in Astrology.

इति तृतीयसंकेतः समाप्तः

End of Third Sanketa

चतुर्थ संकेतः

Sanketa IV

अथ भावफलं विलिख्यते श्रितसंक्षेपमुदीच्याशास्त्रतः ।
सकलग्रहवीक्षणात्फलं सकलं लग्नविधू च राज्यदौ ॥ १ ॥

Sloka 1—This chapter describes in short the effects of different houses in a chart. These effects may be due to occupation, ownership, aspect etc., of various planets in the said house whether reckoned from Ascendant or from Moon. The contents in this chapter have been taken from other existing works on Astrology.

If all the planets aspect the Ascendant or Moon, a powerful Rajayoga is formed.

रूपं वर्णः साहसं देहमानं चिह्नं जातिः सौख्यदुःखे नराणाम् ।
मूर्द्धा देहोऽम्बापिता तातमाता सर्वं बुध्द्यैवाद्यभावे विचिन्त्यम् ॥ २ ॥

Sloka 2—The following matters should be judged from 1st house or Ascendant—appearance of the native, his complexion, vitality, proportion of different parts of his body, spots, caste, rank, happiness, misery, head, body, mother's father, father's mother.

Comments—First house is 10th from 4th (house of mother), therefore all about mother's father should be judged from 1st house. Similarly it is fourth from 10th (the house of father according to author). Therefore, we should find out all about father's mother from this house.

लग्नाच्चन्द्राद्वाऽरिरन्ध्रास्तसंस्थाः सर्वे सौम्याः क्रूरदृग्योगहीनाः ।
यस्यासौ स्याद्दीर्घराज्यार्थभोगी लग्ने सौम्याः सत्फला नाशुभा स्युः ॥ ३ ॥

Sloka 3—If in a nativity benefics be in 6th, 7th and 8th houses from Ascendant or Moon, and there be no association with or aspect of malefics on them, the native would be long-lived and ruler of a mighty kingdom. Benefics in Ascendant are always beneficial to the native while malefics in that house cause untoward effects.

Comments—The disposition of benefics in 6th, 7th and 8th from Ascendant has been given the name of the Lagnadhi yoga according to Jataka Deshmarga. The relevant sloka reading as under :

षट्सप्ताष्टमसंस्थैर्लग्नात्सौम्यैरपापदृष्टियुतैः ।
लग्नाधियोगमेतत्पापैः सुखवर्जितो भवति ॥

Jataka Parijat gives this combination as under :—

लग्नादरिद्यूनगृहाष्टमस्थैः शुभैर्न पापग्रहयोगदृष्टैः ।
लग्नाधियोगो भवति प्रसिद्धः पापैः सुखस्थानविवर्जितैश्च ॥

Jataka Deshmarga has also given the effect of the 'Lagnadhi yoga. It says that the person born under this yoga would become a minister, a commander or a ruler. He would have many wives, would be well-behaved, long-lived, virtuous and without foes.

The disposition of benefics in 6th, 7th and 8th from Moon has been given the name of Chandra-adhi yoga. Jataka Deshmarga has given this yoga as under :—

सौम्यैः स्मरारिनिधनेस्वधियोग इन्दोस्तस्मिंश्च भूपसचिवक्षितिपालजन्म ।
संपत्तिसौख्यविभवाहतशत्रवश्च दीर्घायुषो विगतरोगभयाश्च जाताः ॥

The result of this yoga according to Jataka Deshmarga is that the native becomes a commander, a minister or a ruler. Those who are born in Moon's Adhiyoga are at the height of prosperity and pleasure. They overcome their foes and live a long life being free from diseases and dangers.

The following horoscope of Sardar Patel illustrates the Lagna-Adhi-yoga and the Chandra-Adhiyoga.

Rahu	Lagna	Moon	
Mars Sat.			
		Sun Jupiter Mercury Venus	Ketu

There is a school of thought that all the three places viz. 6th, 7th and 8th houses from Moon or Ascendant be occupied each by one of the three benefics—Mercury, Jupiter and Venus to constitute an Adhiyoga. According to Bhattotpala (the famous commentator of Acharya Varahmihir's Brihat Jataka), the above interpretation is not correct. He quotes in support of his view the following sloka from Sruta Keerti (श्रुत कीर्ति) who recognises 7 sorts of Adhiyoga—

निधनं द्यूनं षष्ठचन्द्रस्थानाद्यदा शुभैर्युक्तम् ।
अधियोगः स प्रोक्तो व्यासकृतो सप्तधा पूर्वैः ॥

The seven sorts of yogas are caused according as the three benefic planets occupy one or more of the three houses—6th, 7th and 8th places from Moon (or Ascendant). They may occupy (1) all the three houses—6th, 7th and 8th, (2) 6th & 7th, (3) 6th and 8th, (4) 7th and 8th, (5) 6th only, (6) 7th only, (7) 8th only.

Badarayana (बादरायण) and Parashara are of the opinion that according as all the benefic planets happen to possess superior, medium or ordinary strength, a person born under the yoga will become a king, a minister or a commander.

लग्ने शुभे स्थूलतनुर्बलिष्ठे शीतामयीन्दौ तु खलेक्षिताढ्ये ।
लग्नस्य पूर्वापरभागपापे दुःखं क्रमान्मूर्द्धनि वामदक्षे ॥ ४ ॥

Sloka 4—If there be a strong benefic in Ascendant the native would be of heavy build. If Moon be in Ascendant and be associated with or aspected by a malefic, the native would suffer from cold, indigestion etc. If a malefic planet occupies first half of Ascendant, the native would have some trouble in the left side of the forehead. If a malefic be posited in the other half, the trouble would be in that part.

खलैः शिरस्थैः क्षतविक्षतं शिरो जलार्तिरब्जेन शुभैः शुभाप्तयः ।
जनो जरस्यप्यसृजा युवायते विदा तु बालायत एव यौवने ॥ ५ ॥

Sloka 5—A malefic in Ascendant gives a wound in the head. If Moon be in Ascendant, the native is likely to get some trouble from water. If Mars be the owner of Ascendant, the native would look youngish even in old age. If there is Mercury in Ascendant, the native would be of childish (also witty) nature.

एवं यत्राङ्गेऽर्कभौमौ भवेतां रक्तोऽङ्कस्तत्रासितश्चेद्यमागू ।
मिष्टं मृष्टं वक्ति भुंक्ते च पूज्ये स्वाङ्गस्थे ज्ञे तूवरस्य प्रियः स्यात् ॥ ६ ॥

क्षाराम्लयोः स्वाङ्गगयोः सिताब्जयोः
प्रियोऽगुकेत्वार्किषु तीक्ष्णवस्तुनः ।
तनौ कुजार्कौ यदि वा शनिस्तदा
नरः सदम्भो व्यसनी कटुप्रियः ॥ ७ ॥

Sloka 6 & 7—If Sun and Mars are posited in Ascendant, there would be a red spot or mark in the part of the body signified by the sign of Ascendant. Similarly if Rahu and Saturn are posited in Ascendant there would be black spot in that part of the body signified by the sign of Ascendant. If Jupiter be posited in his own sign in Ascendant, the mode of speaking would be sweet and soft and he would eat sumptuous meals. If Mercury be occupying Ascendant in its own sign, the native would like food of astringent flavour. If Venus be placed similarly together with Moon, the native would have taste for pungent and acidy foods. If similar position be occupied by Rahu and Saturn or Ketu and Saturn, the native would be fond of very pungent things like black pepper. If Ascendant be occupied by Sun and Mars or by Mars and Saturn, the native would be arrogant, proud, of nasty nature and fond of acrid things.

शुभैश्चिरायुस्तनुगैः शुभेऽङ्गपे खलैर्गतायुस्तृषितः कुजार्कयोः ।
खलर्क्षलग्ने सखले गुरौ विधौ नरः परं मूर्द्धरुजाभिभूयते ॥ ८ ॥

Sloka 8—The native would be long-lived if the lord of Ascendant be a benefic and strong and benefics be placed in Ascendant. He would be short-lived if there be malefics in Ascendant. If Mars and Sun be posited in Ascendant, the native would be greedy.

If Ascendant be in a malefic sign (i.e. sign owned by a malefic) and Moon and Jupiter are also associated with malefics, the native would become a victim of diseases of the head.

इति लग्नभावः

End of 1st House

SECOND HOUSE

धनं द्वितीयं च कुटुम्बसंज्ञं कोशोऽक्षिसंज्ञं पुरुषस्य वक्त्रम् ।
वाणी शुभानां क्रयविक्रयाख्यं सुवर्णमुक्तारजतादिधाम ॥ ९ ॥

Sloka 9—The second house is called Dhana bhava or the house of wealth. The other objects that concern this house are family (it is also called Kutumba bhava), treasury, eyes, face, speech, selling and buying, gold, pearls, silver etc.

धनेशलग्नेशयुताः शुभाश्चेद्धनस्थितास्तत्फलमेव दद्युः ।
शुभाढ्यदृष्टे स्वसुखं शुभा वाक् निःस्वोऽब्जदृष्टे विदि वाऽत्र पापे ॥ १० ॥

Sloka 10—If the lords of Ascendant and 2nd house be placed in the 2nd house along with benefics, the native would derive all good effects of this house. If the second house be associated with or aspected by powerful benefics, the native would get lot of wealth and would be sweet and soft in speech. If Mercury aspected by Moon be in the 2nd house the native would be poor.

Comments—The last portion has been differently interpreted by some commentators. According to them the meaning of the last portion is that 'If the 2nd house be aspected by Moon, or if that house be occupied by Mercury or a malefic planet, the person concerned would be pennyless.'

एवं कृशोऽब्जो धनगो ज्ञदृष्टो धनक्षयायैव सितस्तदाप्त्यै ।
रोगोत्थचिह्नं मुखगो यदार्कः सस्त्रीग्रहश्चेत्कटुवाक्कृशस्वः ॥ ११ ॥

Sloka 11—If there be waning Moon in the 2nd house and be aspected by Mercury, there would be destruction or loss of wealth. If there be Venus in the 2nd house and be aspected by Mercury, there would be gain or acquisition of wealth. If Sun be posited in the 2nd house, the native would get marks or signs of diseases on his body. If Sun in the second house be aspected by a female planet (Moon or Venus), the native would possess harsh speech and would not be rich.

सज्ञे रवौ सेवनकृच्चलस्वो यद्भावपाढेचऽस्य करस्थितस्वः ।
भवेद्यथोदाहरणं सुतेशे स्त्रीखेचरेऽस्यास्ति सुताकरे स्वम् ॥ १२ ॥

Sloka 12—If Sun with Mercury be in the 2nd house, the native would be clever in serving others. His wealth would not be stable and would remain in control of the relative or person indicated by house of the planet associated with Sun in the second house (i.e. Mercury), for example, if Taurus be Ascendant, Mercury being lord of 5th house which is in a female sign Virgo, the wealth of the native would be controlled by his daughter.

चेद्भ्रातृपे स्याद्भगिनीकरस्थं मातृस्वसा मातुलपे तु वाच्या ।
राहौ धने दन्तरुजा धनस्थेऽब्जे सन्निपातादिकशीतरोगी ॥ १३ ॥

Sloka 13—If the planet so associated be a female planet happening to be the lord of third house, the wealth would be in control of the native's sister. If the associating planet be the lord of 4th, the wealth should be in control of the mother, while if the associating planet be the lord of 6th, the wealth should be in control of the maternal uncle. If Rahu be in second house, the native would suffer from dental troubles. If Moon occupies the second house the native would suffer from high fever affecting the brain (सन्निपात ज्वर).

तत्र स्थिते क्रूरयुते सिते स्यात्काणोऽथवाऽक्ष्णा विकृतः स्खलद्गीः ।
धनव्ययस्थे भृगुज्ञचऽथवाऽरे कर्णव्यथाऽब्जे तु दृशोर्विकारः ॥ १४ ॥

Sloka 14—If a malefic alongwith Venus be posited in second house, the native would either be without sight in one of his eyes or his eyes would have some other defect (like squint etc.). This disposition would also cause defect in his speech (stammering). If Venus or Mars be in 2nd or 12th house, the native would suffer from ear troubles. If Moon be in such position, the native would have eye-troubles.

जीवे कोशे साधिकारेऽथवा ज्ञे वाग्मी स स्यान्मानवः सौम्यवक्त्रः ।
केतौ दीर्घास्योऽथ खेटः स्वगश्चेत्सारिस्तद्भे वाऽस्त मृत्युर्मुखार्त्या ॥ १५ ॥

Sloka 15—If a powerful Jupiter or a powerful Mercury be posited in 2nd house, the native would be a great orator and his speech would be sweet and soft. If Ketu is in 2nd, the native would have a long face.

If a planet alongwith his enemy planet occupies 2nd house, the person concerned would die on account of some disease of the mouth.

Example—The following is the birth chart of Abraham Lincoln former President of U.S.A. He had Jupiter in own sign and an exalted Venus in second house. He was a great orator.

Jupiter Venus	Ketu		
Lagna Sun Mercury			
Moon			
	Saturn	Mars Rahu	

विधौ धने भीः सलिलात्तथाऽर्कौ राहौ धने वा वनिताग्रहाढेच ।
म्लेच्छैर्निषादैर्गणिकाजनैर्वा गान्धर्वनाट्यादिभिरस्वता स्यात् ॥ १६ ॥

Sloka 16—If Moon be in 2nd, the native would have to face danger from water. If Saturn and Rahu be in 2nd alongwith female planets, the native would squander away all his wealth through his association with low-caste people, prostitutes, singers and the like.

यदा स्वपो वा धनगः कुजश्च चेन्निर्बलोऽर्यग्निनृपैः स्वनाशः ।
रक्तप्रकोपाद्विषशस्त्रघातान्नरस्य मृत्युः क्षितिजे सपापे ॥ १७ ॥

Sloka 17—If the lord of 2nd house and Mars, both posited in 2nd house be weak, the wealth of the native would be lost through enemies, fire or the king (government). If Mars be in second house alongwith a malefic, the native would lose his wife on account of blood-poisoning, or by injury from a weapon.

॥ इति धनभावः ॥

End of 2nd House

THIRD HOUSE

बाहुस्तृतीयं सहजाख्यमत्र त्वम्बापितृव्याम्बकमातुलादेः ।
दास्यादिकानां श्रुतिविक्रमादेर्भ्रातुः फलं वाच्यमतः सुधीभिः ॥ १८ ॥

Sloka 18—The 3rd house deals with following subjects—Arms of the native, his nature, mother's paternal uncle, father's maternal uncle, maid servants, ear, courage, brothers.

सत्सम्प्रयुक्तं सहजं शुभर्क्षं दृशा सतां भ्रातृसुखार्थसिध्यै ।
कुजेक्षितस्तत्र शनिः सहोत्थक्षयाय शुक्रेज्यदृशा शुभं स्यात् ॥ १९ ॥

Sloka 19—If 3rd house be in a benefic sign and be aspected by a benefic, this would lead to the happiness of brothers and gain of wealth. If Saturn be posited in 3rd house and be aspected by Mars, this disposition would cause loss of brothers. If 3rd house be aspected by Jupiter or Venus, it would cause auspicious results for brothers.

स्वर्क्षे जीवे भ्रातृगे भ्रातृसौख्यं मन्दे भ्रातृस्थे तु भाग्याधिकः स्यात् ।
बाहौ राहौ सार्कजे दुर्नखत्वं दक्षे हस्ते दारुघातोऽनिलार्तिः ॥ २० ॥

Sloka 20—If Jupiter be placed in 3rd house in own sign (Sagittarius or Pisces) the brothers of the native would enjoy happiness and prosperity. If Saturn be in 3rd house, the native would be fortunate. If Rahu and Saturn be together in 3rd house, the native would suffer from some disease of nails. He would also have in his right hand a sign of injury caused by wood and would suffer from wind trouble.

एवं कुजेऽर्के च तदस्थिभङ्गः स्याद्दुष्करत्वं विकृतिर्न सौम्ये ।
भौमेन्दुदृष्टाः सहजे नवांशा यावन्मितास्तत्समसोदराः स्युः ॥ २१ ॥

Sloka 21—If Mars and Sun be placed in 3rd house, the native would suffer from bone fracture. He would do cruel acts. There would be no such fracture if there be a benefic in 3rd house. The native would have as many brothers as would be Navamsas that have risen in 3rd house and aspected by Mars and Moon.

भानौ भाग्ये स्वर्क्षगे भ्रातृनाशश्चेज्जीवेदेकोऽनुजो राजतुल्यः ।
दुष्टैर्दृष्टोऽब्जोऽखिलान्हन्ति बाहौ ज्येष्ठानर्कोऽस्त्रोऽनुजाञ्छन्यगुस्तान् ॥ २२ ॥

Sloka 22—If Sun be posited in own sign (Leo) in 9th house (from where it fully aspects 3rd house), the native would suffer from loss of brothers. If, however, any of them survives, he would become equal to a king. If Moon aspected by malefics, be in 3rd

house, the native would be deprived of all his brothers. Sun in 3rd house causes loss of elder brother, Mars causes loss of younger brother and Saturn and Rahu in the same position destroy both elder and younger brothers.

भुजे कुजे क्रूरदृशायताङ्कितं क्षताच्च पित्तादनुजे गले रुजा ।
सशत्रवस्तत्र खला भुजव्यथा गुरुमरुद्द्यूतपराबला बलात् ॥ २३ ॥

Sloka 23—If Mars aspected by cruel planets (malefics), be placed in 3rd house, the native would have signs of injury from a weapon in his arm or arms. In this disposition the younger brother of the native would suffer from a disease of the throat caused by Pitta Dosha (पित्त दोष). If malefics together with their enemies be in 3rd house, the native would suffer from pain in the arms and from paralysis. His wife would be indulging in gambling excessively if Jupiter be in 3rd house.

द्यूनेऽर्कजेऽह्नौ नवमेऽस्त्र आयगे सहोत्थहानिः सहजे शनावपि ।
बुधेज्यशुक्राः सहजे तु तत्सुखं द्वयोः क्षयो दुष्टयुतीक्षणान् नृणाम् ॥ २४ ॥

Sloka 24—If Saturn be in 7th, Rahu in 9th and Mars in 11th house, loss of brothers should be predicted. The same prediction should be made if Saturn be in 3rd and be aspected by malefics. Mercury, Jupiter and Venus in 3rd house are auspicious for the prosperity of brothers. If malefics be in 3rd house, or if that house be aspected by them, there would be loss of two brothers.

चन्द्रे तु भाग्ये सहजेऽर्कजश्चेद्राऽगौ शुभैर्दृष्टयुते तृतीये ।
तद्वद्विनश्येद्भगिनीत्रयं वै चिह्नम् तु बाह्वोरथवाऽपि कुक्षौ ॥ २५ ॥

Sloka 25—If Moon and Saturn be in 9th and third house respectively, or if Rahu alongwith benefics be in 3rd, the native would have to bear the loss of three sisters. With this disposition moles will appear on the two arms or the belly.

सोदरी राहुदृष्टे सिते भ्रातृगे दुर्विषात्स्याद्व्यसुरस्तत्र चेन्मन्ददृक् ।
सर्पभीरप्युदीर्याथ कर्णे खलैः कर्णमान्द्यं परं षष्ठतुल्यं फलम् ॥ २६ ॥

Sloka 26—If Venus be in 3rd house aspected by Rahu, the sister of the native would die as a result of poisoning. If Such Venus be aspected by Saturn, there would be danger from serpents.

If malefics be in third house, the hearing capacity of the native would be adversely affected.

॥ इति तृतीयभावः ॥

End of Third House

FOURTH HOUSE

सुखं चतुर्थं क्षितिवाहनादेर्वापीतडागप्रहिभूरुहादेः ।
क्षेत्रेष्टमित्रालयबन्धुमातृवक्षस्थलादेश्च फलं विचार्यम् ॥ २७ ॥
दृष्टे शुभैर्वा सहिते सुखे सत्फलं सुखेशे सबले सुखेऽपि ।
रविः कुजो वा सबलः सुखे चेत्पित्तत्रपार्श्वव्रणजातपीडा ॥ २८ ॥

Sloka 27-28—The subjects to be considered from 4th house are—happiness, land, conveyance, a reservoir, tank, well, agricultural land, close friends, mother, chest, dwelling place etc. If 4th house be aspected by or associated with benefics and lord of 4th be posited with strength in 4th, then beneficial results would accrue from it. If a powerful Sun and Mars be posited in 4th, the native suffers from ulcers caused by excess of Pita (bile).

यमागुदृष्टे च कुजे प्रसूगते विधोदृशास्य व्यभिचारिणी प्रसूः ।
सुखे भवेद्यद्गुणदोषवान् ग्रहस्तदुक्तबन्धुष्वपि तस्य सम्भवः ॥ २९ ॥

Sloka 29—If Mars in 4th be aspected by Saturn and Rahu and Moon, mother of the native would be unchaste. Whichever planet be placed in 4th, its qualities—whether good or bad, would be attributed to particular relative of the native indicated by that planet.

अम्भःप्रियं तत्र यदा सितेन्दू मिष्टं बुधे मिष्टतरं तु पूज्ये ।
राहौ शनौ तीक्ष्णमरस्यमुक्तमर्के कुजे स्यादिह कष्टलभ्यम् ॥ ३० ॥

Sloka 30—If Venus and Moon be posited in 4th, the native likes water of a tank. If Mercury be there, he would have preference for sweet water. If Jupiter be in the same position the native would like very sweet water and other edibles. If Rahu and Saturn occupy

4th house, the native would get water with a pungent and bitter taste. If Sun and Mars be there, water would be difficult to get.

Comments—As 4th house also deals with sources of water, namely reservoir, tank, pond, river etc. our understanding is that if Venus and Moon be there, the native would get good water. If Mercury be in 4th, the source would provide sweet water. If Jupiter be there, water would be sweeter. If malefics like Rahu and Saturn be in 4th, water obtained would be bitter in taste and unpalatable. With Sun or Mars in 4th, it would be difficult to obtain water as these two are dry planets.

बुधे गृहं चित्रमजीर्णमिन्दौ जीवे दृढं चादृढमर्ककेत्वोः ।
रम्यं सिते जीर्णमिनात्मजाग्वोर्दग्धं कुजेऽस्थ्याद्यसुरार्किवीर्ये ॥ ३१ ॥

Sloka 31—The structure of the house of the native would depend on the planet posited in 4th. If there be more than one planet, the structure would be according to the strongest of them. With Mercury in 4th the house would be artistic, with Moon new, with Jupiter strong and durable, with Sun and Ketu flimsy, with Saturn and Rahu—old, with Venus lovely, with Mars a building affected by fire.

तुर्ये तुर्येशेऽथवाऽब्जे सिते च रूप्यं द्रव्यं स्वन्नमिष्टा रसाः स्युः ।
स्वर्णं ज्ञेऽर्के कांस्यमुक्तादि जीवे रत्नाढंच ताभ्रं कुजे शस्त्रमार्कौ ॥ ३२ ॥

Sloka 32—If Moon and Venus be in 4th house, the food, the flavour, the metal etc., liked by the person would be dainty food, sweet things and silver. The metals etc. would vary according to planets posited in 4th and would be gold, bell-metal, pearls, copper, decorated with gems, and iron when the occupying planet be Mercury, Sun, Jupiter, Mars or Saturn.

Comments—According to Sloka 12, Chapter II of Brihat Jataka, the substances ascribed to planets from Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron.

In this connection Jataka Parijata says—

द्रव्याणि ताम्रमणिकांचनशुक्तिरौप्यमुक्तान्ययश्च दिननाथमुखग्रहाणाम् ।
वह्नयम्बुवरा मुखहरीन्द्रशचीविरंचिमुख्या दिवाकरमुखादधिदेवताः स्युः ॥

माणिक्यं दिननायकस्य, विमलं मुक्ताफलं शीतगोः
माहेयस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मकम् ॥
देवेज्यस्य च पुष्परागमसुराचार्यस्य वज्रं शनैः
नीलं निर्मलमन्ययोश्च गदिते गोमेदवैदूर्यके ॥

राहावस्थ्याद्यं गतं वस्तु जीवे प्रासादे भृग्वब्जयोर्नीरभूमौ ।
भौमेऽग्निस्थाने बुधे त्विष्टकाढेच मन्दे भ्रष्टेऽर्के पशुक्ष्मासु बाह्ये ॥ ३३ ॥

Sloka 33—If there be query as to the contents in the house of the native, the answer would depend on the planet posited in 4th. This has already been explained in the previous sloka. If Rahu be in 4th house, there would be bones and similar things in the house.

If the query be about a missing article, and at the time of the query i.e. in the query chart (Prasna Kundli), Jupiter be in 4th, the missing article would be in the mansion itself. In case of other planets in 4th house, the missing article would be at the places mentioned below :-

Mars — Fireplaces
Mercury — Places where bricks are stored
Venus and Moon — where there is water
Saturn — At a dirty place.
Sun—place outside the house.
Rahu — Where animals are kept.

If above planets instead of being placed there, aspect 4th house, the answer would be the same.

प्रश्न जन्मन्यप्युदीर्यं फलं त—
त्प्रोक्तं पूर्णम्पूर्णवीर्यग्रहाणाम् ।
सद्भिस्तुर्यस्थैः सुखं स्यात्स्वपित्रोः
साध्वी भक्तिः श्रीपतौ नान्यथोक्तम् ॥ ३४ ॥

Sloka 34— In this manner effects should be delineated both in the query and birth charts. Full effects would be realised if the planets be possessed of adequate strength.

If benefics be posited in 4th house, they would bring happiness to the parents of the native, the native would be pious and be a devotee of God Vishnu. It would not be so if there be malefic in 4th house.

खे कुजे वार्कजेऽर्कन्दुदृष्ट्या क्षयस्तातयोर्हृद्रुजा स्वेष्टभीरस्वता ।
बन्धुगेऽस्त्रेऽग्नितापोऽनिलार्त्तिः शनौ द्वित्रिसंख्यप्रसूतिस्तुरीये खले ॥ ३५ ॥

Sloka 35—If there be Mars in 10th house and it aspects Sun, father of the native dies after a heart attack. If 10th house be occupied by Saturn and Moon aspects it, mother dies of the same disease. In this diposition the native would also be afraid of relations and would be poor. Mars in 4th house would bring trouble from fire. Saturn in same position would give wind trouble to the native. If 4th house be inhabited by malefics, the number of children would be restricted to two or three.

तनुपे सतुरीयतातपे व्ययगे वा रिपुगेऽस्तगे तथा ।
विबले सपितृप्रसूनिजक्षय एवात्र खलेक्षणान् नृणाम् ॥ ३६ ॥

Sloka 36—If the lord of Ascendant along with the lords of 4th and 10th houses, be in 12th, 6th or 7th or be eclipsed on account of proximity to Sun or be otherwise weak by being posited in an enemy house or by being in its sign of debilitation, both the native and his parents would suffer badly. The effect of this combination would be hastened if the lord of Ascendant be also aspected by malefics.

॥ इति चतुर्थभाव: ॥
End of Fourth House

FIFTH HOUSE

मतिप्रबन्ध: सुतभे निजोदरं विनेयगर्भस्थितिमन्त्रसाधनम् ।
स्वपुत्रविद्यादि च देवसेवनं विचार्यमेतत्सकलं विचक्षणै: ॥ ३७ ॥

Sloka 37—The subjects that are to be considered from 5th house are intelligence, any plan or scheme, literary works, stomach, disciples, conception, Mantra Sadhana (मंत्र साधन), issues, children, worship of deities.

सद्बले सुतभपेऽखिलं शुभं दुर्बले बहुविधं विनिन्दितम् ।
कोपवाननलवैरिभी: पदे क्रोष्टुवाजिविरुजोदरे रवौ ॥ ३८ ॥

Sloka 38—If the lord of 5th be strong and well placed in the horoscope, all auspicious results of 5th house can be expected. If the lord of 5th be weak, opposite (inauspicious) results would accure. If a weak Sun be posited in 5th, the native would have angry temperament and he would be afraid of his enemies, he would receive injury in feet or stomach by jackals or horses.

वह्निशस्त्रविषपीडनं कुजे दु:खितश्च पुरुषो मृतप्रज: ।
वातगुल्मगुरुता कृमिव्यथाकौ तमस्यपि विधौ निजोदरे ॥ ३९ ॥

Sloka 39—If there be a weak Mars in 5th, the native would have to face troubles from fire, weapons and poison. He would have to suffer the loss of his children. If Moon and Rahu be in 5th, the native would suffer from wind-disease, spleen trouble, and disease caused by worms.

मति: स्थिरार्के चपला विधौ मता खला कुजे ज्ञे तु समा शुभा गुरा ।
सिते सुमृद्वी कठिनागुमन्दयो: शुभै: सुधी: कोविदनिन्दक: खलै: ॥ ४० ॥

Sloka 40—If Sun be posited in 5th, the native would have a stable mind. Moon in 5th would make his mind instable (changeable). If Mars be in 5th, the native would be cruel-minded. Mercury in 5th would give him a normal temperament. Jupiter in 5th gives the native a virtuous disposition and Venus makes him soft hearted. Rahu and Saturn in 5th make the native hard hearted.

If benefics be placed in 5th, the native would have a pious mind and be intelligent. If there be malefics in that position the native would get into the habit of speaking ill of the learned.

कन्यापत्योऽब्जे सुते दुर्बले ज्ञे जीवे सत्पुत्रोऽतिदक्ष: सिते च ।
शन्यंशा यावत्खलैस्तत्र दृष्टास्तावद्गर्भप्रक्षयो नेष्टदृष्ट्या ॥ ४१ ॥

Sloka 41—If a weak Moon be posited in 5th, the native would get daughters but no son. The same would be the result if there be a weak Mercury in 5th. Jupiter in 5th gives noble sons to the native and Venus gives sons who are clever and intelligent. The children destroyed before birth would be as many as there be malefic planets aspecting the Navamsas of Saturn in 5th house. No such loss would happen if such Navamsas be aspected by benefics.

सुखे सपापे च सितेऽस्तसंस्थे स्वस्थे विधौ संततिर्वजितः स्यात् ।
मृतप्रजः सार्कसिते सुतेऽपि खलाढचदृष्टे खलभेऽनपत्यः ॥ ४२ ॥

Sloka 42—If there be a malefic in 4th, Venus in 7th and Moon in 10th, the native would be childless. If Sun and Venus be in 5th, the children would die after birth. If 5th house be associated with or aspected by malefics, the native would have no issue (he would be childless).

सुतभे समवर्ग आर्किविद्युत इन्द्वास्फुजिदीक्षिते सुता ।
विषमे विधुशुक्रवर्गगे तनयोऽपीक्षणतोऽन्यथात्मजा ॥ ४३ ॥

Sloka 43—The native would get a daughter, if 5th house be in an even Varga (Hora, Drekkana, etc.) and be associated with Saturn or Mercury and aspected by Moon and Venus. The native can get a son, if 5th house be in an odd Varga or Varga owned by Moon or Venus or aspected by these planets. But the issue can only be a daughter, if in the above case the aspecting planets be Saturn or Mercury and the house be bereft of the aspect of its lord.

सखलेऽर्कसुतेऽनपत्यताऽसृजि गर्भच्युतिरस्त्यपत्यहा ।
रविरात्मजगो बलोज्झितः शिखिराहू यदि कुत्सितः सुतः ॥ ४४ ॥

Sloka 44—If Saturn associated with a malefic be in 5th, the native would have no issues. If Mars associated with a malefic be posited there, native's wife would have abortinos. A weak Sun aspected by malefics causes loss of children. If a weak Rahu or Ketu be also there, the child born would grow into an undesirable person.

शुभदृष्टयुते शुभांशुभे शुभसन्तानयुतः सुतस्थले ।
शनिभांश इहाब्जदृग्युते सभपार्कावपि दत्तपुत्रवान् ॥ ४५ ॥

Sloka 45—If there be benefics in 5th house or it be aspected by benefics, be in a benefic sign or Amsa, the native is likely to have good children. If 5th house be in the sign or Amsa of Saturn and be aspected by Moon, or if Saturn associated with the lord of the sign or Amsa occupied by Moon, the native would adopt a Son.

मन्दे सुतस्थे शशिसौम्ययुक्ते क्रीतः सुतः स्यान्मनुजस्य नूनम् ।
ज्ञेनेक्षिते वा ज्ञगृहेऽर्कभौमदृष्टेऽपि भांशेऽन्यसुतः स नीचे ॥ ४६ ॥

Sloka 46—If Moon alongwith Mercury and Saturn be in 5th house, the native would purchase a boy and adopt him. If Saturn be aspected by Mercury or be in the sign of Mercury, and be either aspected by Sun and Mars or posited in an Amsa owned by these planets, or be associated with a planet in debilitation, the native would get a son conceived by his wife through mating with another person.

सुतदर्शकपुंग्रहैः सुतो वनितान्यैरथ येऽत्र गोलवाः ।
शुभदृग्यदि तत्र दृग्घतास्सदसत्तन्मितसन्ततिर्मता ॥ ४७ ॥

यत्संख्ये भे पुत्रपे तावती स्यात्संख्या यावद्भिः खलैर्दृश्यतेऽसौ ।
तावत्संख्या नाशमायान्ति गर्भा वा पुत्रस्थानांकसंख्याः सुताः स्युः ॥ ४८ ॥

Sloka 47-48—When the disposition of 5th house assures prospects of children, there would be male issues if 5th house be aspected by male planets (Sun, Mars, Jupiter) and female issues if the house be aspected by female planets (Venus, Moon). The nature, good or bad—of the children, would also be in accordance with the good or bad planets aspecting 5th house. The product of the portion (in Kalas) passed in particular Navamsas (in 5th house) that are aspected and Drigbala obtained thereby would determine the number of children. The number of children would also correspond to the number of sign (counted from Aries) containing the lord of 5th house. Out of these, the number that would be destroyed would be equal to that of the malefic and inimical planets aspecting the lord of 5th house. Or the number of issues may be the number faced for the sign of 5th house and, would denote the number of sons or daughters as the case may be.

यद्धातुरात्मजखगोऽत्र विना बलिष्ठ—
सौम्यग्रहं सुततनौ तु रुजा तदीया ।
एकः सुतोऽत्र दिनकृद्यदि वा त्रयस्ते
द्वेऽब्जे सुते सुतगते यदि वा चतस्रः ॥ ४९ ॥

तिस्रः कन्याः स्युः कुजे ज्ञे चतस्रः पुत्राः पञ्चेज्ये बलिष्ठेऽथ शुक्रे ।
कन्याः षट् स्युर्वा चतस्रः शनौ तु द्वे क ये पुत्रैक्यमीक्षावशाच्च ॥ ५० ॥

Sloka 49-50—If there be no strong benefic in 5th house, but the lord of 5th be associated with or aspected by a malefic who is also

weak, the child would suffer from a disease caused by the humour or humours of the lord of 5th or the planet aspecting or associated with it.

Comments—According to Brihat Jataka (chapter II) the following humours have been attributed to different planets.

(1) Sun bile.
(2) Moon wind and phlegm.
(3) Mars bile.
(4) Mercury bile, phlegm and wind.
(5) Jupiter phlegm.
(6) Venus wind and phlegm.
(7) Saturn phlegm and wind.

Rahu is like Saturn and Ketu is like Mars.

Slokas 49-50 (contd.)—If Sun be strong and auspicious in 5th, the native would get one to three sons. This would happen when be aspected by the lord of 5th and friendly male planets. If Moon be strong and auspicious in 5th, the native would get two to four daughters. If Mars be strong and auspicious in 5th, the native would get three daughters. Other planets in the same position would give issues as under :—

Mercury	—	four sons.
Jupiter	—	five sons.
Venus	—	four to six daughters.
Saturn	—	two daughters and one son.

Generally, the number also depends on the aspects, sex etc. of planets—whether inimical or friendly, whether male or female.

लाभे खले सुतगतौ यदि चन्द्रशुक्रौ
कन्योद्भवः प्रथममत्र सुखं न मातुः ।
पुत्रे सुतो बलवति स्वगृहादिगे हि
गर्भो गुरोऽस्तु विषमे सति संभवेऽब्दे ॥ ५१ ॥

Sloka 51—If there be a malefic in 11th house and Venus and the Moon be in 5th, the first issue would be a daughter, and there would be no happiness to the mother. If 5th house be strong and unafflicted and be associated with or aspected by friendly and benefic

planets and the lord of 5th be a benefic and in own sign or Navamsa, the first issue is likely to be a son. The time for having an issue would be when Jupiter in his transit arrives at an odd house reckoned from its natal position.

॥ इति पंचमभावः ॥

"End of Fifth House"

SIXTH HOUSE

षष्ठं नाभिः क्रोडमुक्तं नराणां तुर्याङ्घ्रीणां क्रूरकर्मामयादेः ।
संग्रामाणां मातुलानामरीणां चिन्ताशङ्कादेः फलं तत्र वाच्यम् ॥ ५२ ॥

षष्ठेशे सद्वीर्यगे सौम्यभेऽस्मिन् सौम्यैर्दृष्टे सौम्ययुक्ते शुभं स्यात् ।
क्रूरैर्युक्ते क्रूरदृष्टे खलर्क्षे तत्प्रोक्तेषु प्रोक्तमिष्टं न धीरैः ॥ ५३ ॥

Sloka 52-53—Of Several parts of the body of Kalapurusha, or time-personified, beginning with the head, the sixth is the navel and this is allotted to the sixth house.

Comments :—It would be relevant at this place to mention how the twelve houses are allotted the various parts of the body of Kalapurusha as per Jataka Parijata. First house—head, 2nd house—face, 3rd house—arms and the breast, 4th house—heart, 5th house—stomach, 6th house—waist and navel, 7th house—portion below the navel, 8th house—private parts, 9th house—thighs, 10th house—knees, 11th house—legs, 12th house—feet.

Sloka 52-53 (contd.)—Sixth is also the house of animals. All good and bad about pet animals belonging to the native should be considered from this house. The other matters which concern 6th house are—cruel actions, diseases, wars, maternal uncle, enemies, anxiety, suspicions. If the lord of 6th be powerful, owns a benefic sign and be associated with or aspected by benefics, auspicious results may be expected from this house. The results would not be favourable if there be malefic influence on 6th house.

सबलैः शुभैर्यदि युतं रिपुभं बहुगोधनं भवति तस्य गृहे ।
रविभौमयोस्तु करभाजमुखं पशुभिः परेषु तु लुलायधनम् ॥ ५४ ॥

Sloka 54—If there be strong benefics in sixth house, the native would own good animal-wealth in the shape of cows. If strong Sun and Mars be posited in 6th house, the native would have plenty of animal wealth in the shape of camels and goats. If the remaining malefics Saturn, Rahu and Ketu be posited there, the native would possess buffaloes and would be liable to be injured through them.

राहुः शनिर्वारिगृहस्थितश्चेत्स्यान्मातुलानामनपत्यतात्र ।
काष्ठाश्मवातैश्च चतुष्पदेन तरुप्रपातेन जलेन मृत्युः ॥ ५५ ॥

Sloka 55—If Saturn or Rahu be placed in 6th house, the maternal uncle of the native may remain in want of issues. Also the native or his maternal uncle would meet their end by a blow from a wooden article, stone, or through a quadruped, or by fall from a tree or through water.

रव्याराभ्यां खलखगदृशा षष्ठभे शस्त्रवह्नि—
क्लेशः स्याद्वा जननिसहजाङ्गेऽपि भीतिर्विष देः ।
पुंभिः खेटैः सुत इह सुता स्त्रीग्रहैर्मातुलस्य
सौम्याः षष्ठे न सहजसुखं विक्रमे चेत्खलाः स्युः ॥ ५६ ॥

Sloka 56—If Sun and Mars posited in 6th be aspected by malefics, injury by weapons or fire to the maternal uncle should be predicted. If male planets possessing adequate strength be in 6th house or aspect 6th house, the maternal uncle would get a son. The issue would be a daughter if female planets be so disposed. If 6th house has benefic planets in it, there would be no happiness to brothers. If there be malefics in 3rd, there would be little happiness to the native through his brothers and sisters.

स्त्रीग्रहैः स्याद्भगिन्याः सुखं प्रग्रहैः
सोदराणां तथा षष्ठपो वाऽरिभम् ।
यादृशं तादृशाः स्युर्नृणां शत्रवो—
ऽगौ शनौ वाऽत्र कट्यां च लक्ष्मासितम् ॥ ५७ ॥

Sloka 57—According to the authors the happiness or otherwise to the native from his brothers and sisters should be considered or examined from 6th house. If there be female planets in 6th house, the native would get happiness through his sisters. If male

planets be so placed the happiness would be through brothers. The nature, form, caste, characteristics, cruel deeds, health, etc., of the enemies would be in accordance with the disposition of 6th house or its lord. Where are the spots or moles located in the body, can also be ascertained by a study of 6th house. If Rahu or Saturn be posited in this house, the native would have a black spot or mark on his buttocks.

वाऽस्य स्त्रियाश्चिह्नमिदं तथाऽर्कोऽसृग्वात्र चेत्तस्य भवेद्व्रणाद्यम् ।
वा तत्स्त्रिया दक्षपदे गले च जंघाप्रदेशेऽपि तथाङ्कनं स्यात् ॥ ५८ ॥

Sloka 58—If the native has no spot in his body, it would be found in the body of his wife. The native would suffer from an ulcer or wound if Sun or Mars be in 6th house. As mentioned above, the spot or mole may be found in the neck, right leg or shanks of his wife.

भानुः कट्यां शूलकृद्वैरिहन्ता भौमे षष्ठेऽगौ च भीर्मातृपक्षात् ।
भानौ जीवाढ्येक्षितेऽर्द्धाङ्गपीडा कष्टं कट्यां शृङ्गिभिः काष्ठतो वा ॥ ५९ ॥

Sloka 59—If strong Sun be in 6th, the native would destroy his enemies, but he may suffer from colic pain in the hips. If Mars alongwith Rahu be in 6th house, there would be danger to the native from relations on his mother's side. If Sun or Mars associated with or aspected by Jupiter be in 6th house, the native would suffer from pain in half of his body. Further he is likely to get injured through horned animals or from a blow from an article made of wood.

षष्ठेऽब्जे चेज्ये धने मातुलौ द्वौ षष्ठे सेन्द्वारे सरुङ्मातुलैक्यम् ।
षष्ठे शुक्रे तस्य मातृष्वसैका तिस्रो द्वे वा तत्सुखं स्यान्नराणाम् ॥ ६० ॥

Sloka 60—The native would have maternal relations according to disposition of planets as described below :—

(1) Two maternal uncles if Moon be in 6th and Jupiter in 2nd house.

(2) A sickly maternal uncle if Moon be posited with Mars in 6th.

(3) A mother's sister, if Venus be in 6th house. If Venus be possessed of full strength there would be two or three sisters of the mother, who would be a source of happiness to the native.

Comments—It is an accepted principle of Hindu Astrology that benefics posited in a house enhance or improve the good effects while malefics in that house spoil or destroy its effects. There is, however, some controversy about the role played by the benefics and malefics in 6th house which is considered both a dussthana (दु:स्थान) —evil house and an upachaya (उपचय) house. The author of Sanketa nidhi in dealing with 6th house has not made this point very clear. We give below the views of Phaldeepika (which is considered to be an authoritative Text Book on Hindu Astrology) about the effects of benefics and malefics in 6th house :—

Sun (Malefic)—Native equal to king, famous, wealthy, conqueror, with all good qualities.

Moon (Generally benefic)—short-lived, foolish, stomach troubles, gets defected and insulted.

Mars (Malefic)—wealthy, famous, conquest over enemies, prosperous and honoured like a king, very passionate.

Mercury (generally a benefic)—Lazy, harsh in speech, conquest over enemies, argumentative.

Jupiter (benefic)—Destroyer of enemies, lazy, gets insulted. clever.

Venus (benefic)—No enemies, poverty-striken, illicit relations with many young women, unhappy.

Saturn (malefic)—Eats plenty of food, wealthy, defeats his enemies, proud, obstinate.

Rahu (malefic)—Wealthy, long-lived, disease in private parts (anus), troubled by enemies.

Ketu (malefic)—Native is liberal, has good qualities, determined, famous, destroys enemies, gets high position.

॥ इति षष्ठभाव: ॥

End of Sixth House

SEVENTH HOUSE

स्यात्सप्तमं वस्तिरिहाङ्गनादेर्वादप्रपायानवणिक्क्रियादेः ।
अन्योन्यमिष्टार्थफलं नृनार्योः पितामहादेश्च फलं विचार्यम् ॥ ६१ ॥

Sloka 61—The 7th house denotes the pelvis of the native. The matters that are considered from this house are the native's partner, complaint, watershed, journey, trade or business (partnership) and paternal grandfather.

शुभे शुभं स्यादशुभे न शोभनं गुरौ सितेब्जे च बलान्वितेऽङ्गना ।
सुवर्णवर्णा विदि नीलभा कुजे सुशोणभा श्यामतरा शनावगौ ॥ ६२ ॥

Sloka 62—If there be benefics in 7th house, auspicious results would be obtained. The effects would be inauspicious or infavourable if malefic planets be posited in that house. If Jupiter, Venus or Moon with adequate strength be posited in 7th house, the complexion of the partner of the native would be gold-like. If Mercury placed there be strong, the complexion would be dark blue. Mars there would give complexion of crimson colour. If Saturn or Rahu be there the complexion would be very dark.

सूर्ये ज्ञेया कालजीर्णा ज्ञविध्वोर्बाला शुक्रे यौवनाढ्या कुजेऽपि ।
पूज्ये रम्या सूनुसूः सद्गुणा स्याद्वृद्धैव स्यादर्कजेऽगौ च जाया ॥ ६३ ॥

Sloka 63—If the planets mentioned below be with adequate strength in 7th, the results would be as given against them :—

Sun—The wife would have had connections with other men, would be worn out and unfit for conjugal relations.

Moon and Mercury—Wife would be too young knowing nothing about conjugal relations. One who would have not attained the age of puberty.

Venus or Mars—Wife would be in her full youth and health.

Jupiter—Wife would be handsome, would beget children and would possess good qualities.

Saturn or Rahu—Wife would appear older than her age.

क्लीबा राहौ वा शनौ स्त्रीस्वभावा शुक्रेऽब्जे चान्येषु सा पुंस्वभावा ।
सौम्यैर्युक्तं सौम्यभं सौम्यदृष्टं श्वश्रूपक्षात्स्यात्सुखं चान्यथान्यत् ॥ ६४ ॥

Sloka 64—The wife would possess qualities in accordance with planets posited in 7th house as described below :—

Rahu and Saturn—Would not be able to produce children. In other words she would be barren.

Venus and Moon—Would possess all the good qualities of a female.

Sun, Mars, Mercury or Jupiter—Would be more of a masculine nature.

If seventh house be in a benefic sign (that is, the sign owned by a benefic planet), and associated with or aspected by benefics, the native would derive happiness from his/her mother-in law.

वर्गे सितस्य सितदृग्यदि तत्र पत्न्यो
बह्व्यः सुखाय गुरुभे तु मतैकपत्नी ।
नीचे सितेऽपि विधुपूज्यसितर्क्षकेऽत्र
शुक्रारदृष्टिसहिते वनिता सगर्वा ॥ ६५ ॥

Sloka 65—If 7th house be in a Varga of Venus or be aspected by Venus, the native would have many wives to enjoy. If 7th house be in the sign of Jupiter or be aspected by Jupiter, the native would have only one wife to give him conjugal happiness.

The natives's wife would be arrogant if 7th house falls in the sign of Moon, Jupiter or Venus and be aspected by Venus or Mars (even if Venus be in its sign of debilitation),

द्यूने यमेऽसृजि तदीक्षणतश्च वाता-
र्ता चञ्चला सरुधिरा कटिचिह्नयुक्ता ।
साब्जे कुजे मृतिमुपैत्युदरामयेना-
र्यार्कवोर्जलक्रिमिरुजा पशुडाकिनीभिः ॥ ६६ ॥

Sloka 66—If Saturn and Mars be in 7th house or aspect it, the native's wife would be of unstable mind, and would be troubled by wind disease. She would have excessive blood and have marks or moles in her waist.

If Moon alongwith Mars be posited in 7th house and be aspected by Saturn, the native's wife would die of some kind of stomach trouble.

If Saturn and Rahu be in 7th house, the wife would die of diseases caused by water or worms or by being injured through animals, female imps or evil spirits.

द्यूने शुभैः सुमदनोऽथ खरस्मरोऽन्यैः
क्लीबैर्नपुंस्त्वमगुना तु न दारयोगः ।
चेत्स्यान्म्रियेत शुभदृष्टयुते विलम्बा-
द्रन्ध्रेऽर्कजेऽसृजि मदे वनिताद्वयं स्यात् ॥ ६७ ॥

Sloka 67—If 7th house be inhabited by benefics the native would have normal sexual desires and satisfy them accordingly. If malefics occupy 7th house, such desires of the native may not be in the right direction. If impotent planets like Mercury be in 7th house, the native may be impotent.

If Rahu be in 7th house and gets no benefic aspect, the native may have to remain unmarried. If he gets married, his wife would die soon after marriage. If, however, there be benefic influence on 7th house, the death of the native's wife may take place after some time. If Mars occupies 7th and 8th house has Saturn in it, the native would have two wives (our understanding is that the second wife would come after the death of the first in such disposition).

चन्द्रदृक् चेन्मदे चञ्चला चाबला जीववर्गे ज्ञयुग्दृष्ट नुन्दौ तथा ।
आर्कयंसृग्वर्गयोस्तत्र तद्दृग्यदा दम्पती चञ्चलौ चेत्सितोऽन्यारतः ॥ ६८ ॥

Sloka 68—If Moon aspects 7th house, the wife of the native would be of changeable nature (in her moral behaviour). The same would be the consequence if Moon is in a Varga of Jupiter and be associated with or aspected by Mercury. If Moon is in 7th house and falls in a Varga of Saturn or Mars, and be associated with or aspected by either of these two planets, both the husband and the wife would be of loose moral character. If Venus be in any way influenced (by association or aspect) by either of these two planets, the native would give up his wife and develop illicit relations with another woman.

मन्देन्द्वारा युक्तदृष्टा विधुर्वा मध्येऽसृक्शन्योस्तयोः पुंश्चलत्वम् ।
सौम्यांशे वा द्यूनपे सौम्यदृष्टे वेश्याकारा कामिनी स्यान्नरस्य ॥ ६९ ॥

Sloka 69—If Saturn, Moon and Mars be associated together, or there be mutual aspect amongst them, or Moon falls between Mars

and Saturn, both the husband and the wife would be of loose moral character. If the lord of 7th be in Navamsa of Mercury and be also aspected by Mercury the wife of the native would behave like a prostitute.

लग्नस्मरव्ययगता अशुभाः सुतेऽब्जे
क्षीणेऽथवा खलभगे च न तद्विवाहः ।
षष्ठे व्यये वपुषि वा ज्ञरवी तदैका
कोणे द्यूने च विकलैव यदा सितारौ ॥ ७० ॥

Sloka 70—There would be no marriage for the native, if malefics be in the Ascendant, 7th, and 12th house and a waning Moon be placed in 5th in the sign of a malefic.

If Sun be placed in 6th or 12th house or Ascendant, the native would marry only once. If Mars and Venus be posited in 9th, 5th or 7th, the native would have one wife only but she would have a deformed body, and low intelligence.

गण्डान्तर्क्षे द्यूनगे वा सितेऽङ्गे मन्दे वन्ध्येशः सुतर्क्षे न सच्चेत् ।
पापाः कामेऽब्जात्तनोर्वा वसन्तो मन्देन्द्वोर्द्यूने पुनर्भूपतिः स्यात् ॥ ७१ ॥

Sloka 71—If Venus be in gandanta (गण्डान्त) position (Simultaneous end of sign and constellation) or Venus be in 7th and Saturn in Ascendant, the wife of the native would be barren, for this combination to materialize, 5th house should also fall in a cruel sign owned, occupied or aspected by a malefic. If 7th house from Ascendant or Moon be inhabited by malefics and Saturn and the Moon be in 7th the wife would become a widow and would remarry after widowhood.

भार्याः स्युर्द्यूनेशनन्दांशसंख्याः खेटेऽक्षातुल्याश्च गोंऽशे ज्ञशन्योः ।
वाराक्यैरिकैकिकाथारिगेऽस्त मृत्यौ मन्देऽगौ मदे स्त्री न तिष्ठेत् ॥ ७२ ॥

Sloka 72—The number of wives a person may have, would be equal to the number of Navamsas passed by the lord of 7th in the sign occupied by it. This number may also be equal to the number of planets aspecting 7th house. If the lord of 7th house is in a Navamsa owned by Mercury and Saturn, or Mars and Saturn, the native would marry only once. If Mars, Saturn and Rahu be in 6th, 8th and 7th house respectively the native's wife would not survive even if he marries a number of times.

यदा मदेऽष्टमे वाऽपि भौमाग्वार्कियुतेक्षिते ।
तदा श्वभिर्वा सर्पाद्यैर्दष्टो वा कुरुजा ध्रुवम् ॥ ७३ ॥

Sloka 73—If Mars, Saturn and Rahu be together in 7th or 8th house, the native would be liable to be bitten by a dog or suffer from venereal diseases.

॥ इति सप्तमभावः ॥

End of 7th house

EIGHTH HOUSE

गुह्यस्थानेऽत्राष्टमे शत्रुभीतिव्याध्युत्पत्तिच्छिद्रनौबन्धनादेः ।
नद्युत्तारस्तैन्यदुर्गादिरोधयुद्धादीनां चिन्तनं वैपथोऽपि ॥ ७४ ॥

Sloka 74—Eighth house is known as the house of mystery. Matters to be examined from the 8th house are—fear from enemies, origination of diseases, hole or a slit on boat, imprisonment, crossing the river, theft, fighting, acting in an unbecoming manner, happiness, misery, etc.

धनवदस्य फलं प्रभुता विधोरिह खला धननाशकरा मताः ।
शुभखगा धनदा अथ दुर्ग्रहैर्व्रणतिलादि सभार्यनृगुह्यगम् ॥ ७५ ॥

Sloka 75—The consideration of 8th house should be done in the same manner as that of 2nd house. That is, if Moon be strong in the case of 2nd house, the same effect should be said as so far as 8th house is concerned. Benefics bestow wealth upon the native, malefics there would destroy it. Malefics in 8th house, may cause wounds or moles in the private parts of the native or his wife.

खलखगैर्मृतिगैर्बहुरुग्व्यथा द्रुतमदुर्गजयः कलहश्चिरम् ।
युधि वधः सुभटश्रमतो द्रुतं निगडमुक्तिरुपैत्यपि नौसुखम् ॥ ७६ ॥

Sloka 76—If malefics be in 8th house, the native would suffer badly from various diseases. In the case of a query about success in conquering a fortress, if 8th house of the query chart occupied

by malefics, it should be understood that the native would not have quick success. While besieging the fortress; he would be involved in a long drawn battle and may lose a number of his men. If the query is whether the captured person would be released or not, the answer would be that he would get released very soon from enemy's bondage through the efforts of a brave warrior. About the query whether the boat would cross the river safely or not, the answer would be in the affirmative.

रवे रिपौ लग्नपतौ कृशायुः पूर्णायुरिष्टे च समे समायुः ।
लग्नेश्वेरे मित्रसमारिधामप्राप्तेऽपि पूर्णं सममल्पमायुः ॥ ७७ ॥

Sloka 77—If lord of Ascendant be an enemy of Sun, the native would be short-lived. If it be neutral, the native would have normal (medium) life. If the lord of Ascendant be friendly to Sun the native would enjoy a long life. Similarly if the lord of Ascendant occupies a friendly house, the native would be long-lived. If he be in a neutral house, the native would have medium life. He would be short-lived, if the lord of Ascendant be in an inimical house.

जन्मलग्नपतिरष्टमाधिपश्चेदुभौ चरभगामिनौ नृणाम् ।
वा स्थिरद्वितनुराशिगौ तदा दीर्घमायुरुदितं महर्षिभिः ॥ ७८ ॥

Sloka 78—If the lords of the Ascendant and 8th house be posited in moveable signs or if either of them be in a fixed sign and the other in a dual sign, the native would be long-lived. So say the sages.

चरस्थिरगतौ यदि द्वितनुगौ च वा मध्यमं
चरद्वितनुगौ यदि स्थिरभगौ च वान्यं तदा ।
इहायुरुदितं द्वितीयमुदयोडुपाभ्यां तथा
तृतीयमुदितं पुनः स्वजननाङ्गहोराङ्गतः ॥ ७९ ॥

Sloka 79—If either of the lord of Ascendant one occupies a moveable sign and the other a fixed one or if both be in dual signs, the native would have medium longevity. If one be in a moveable sign and the other in a dual sign, or if both be in fixed signs, the native would be short lived. This is the first method of determining the longevity of the native. The other method for ascertaining the longevity is to adopt the same process for Ascendant

and Moon. That is, if Ascendant and Moon be both in moveable signs, or if one be in a fixed sign and other be in a dual one, the native would be long-lived. When Ascendant occupies a moveable sign and Moon be in a fixed sign, or if both of them be in dual signs, the native would have medium longevity. If Ascendant be in a moveable sign and Moon in a dual sign, or if both of them be in fixed signs, the native would be short-lived.

The third method would be by adopting a similar process for Ascendant at birth and Hora Lagna.

संवादात्प्रामाण्यमुक्तायुषीदं राश्यादौ नान्तेऽनुपातोऽन्तरा स्यात् ।
ओजे जन्माङ्गे तु सूर्यर्क्षतः स्याद्धोरालग्नं जन्मलग्नात्समे तत् ॥ ८० ॥

Sloka 80—In determining the native's longevity if there be agreement according to two or more methods mentioned in the previous two slokas, that longevity alone should be taken as correct. There is one more important point to be kept in mind. What has been mentioned above as long, medium or short life due to the lords of Ascendant and lord of 8th house occupying moveable, fixed or dual signs; would apply only when the significators occupy the beginning of a sign and not its end. When they be posited in positions other than the beginning, the period has to be calculated by the rule-of-three process. If there be disagreement, the longevity should be settled in the manner described in the next sloka.

In order to obtain the Hora Lagna, if the birth Ascendant happens to be in an odd sign, calculations have to be made from the sign occupied by Sun. If the Ascendant be in an even sign, calculation should be made from the Ascendant itself.

Comments—The period of $2\frac{1}{2}$ ghaties (one hour) is called Hora. There are 24 Horas in a day and a night. For example, if the birth's Istakala (इष्टकाल) time for epoch from sunrise is 9/10 (ghaties & palas) and Ascendant be Cancer, this would be an even sign and fourth from it, Libra would be the Hora Lagna.

दशायां मारकेशस्य मारकस्थस्य पापिनः ।
सम्बन्धिनोऽस्य वा पाके निधनं सम्भवे वदेत् ॥ ८१ ॥

Sloka 81—The death of the native should be predicted during the Dasha (major period) of (1) a planet owning a Maraka (Death

inflicting) house (2nd and 7th), (2) a malefic planet posited in the 2nd or 7th house or (3) a planet that has relationship with them.

Comments—How the planets are related to each other is explained in the following sloka of Phala Deepika—

राशौ स्थितिर्मिथो योगो दृष्टिः केन्द्रेषु संस्थितिः ।
त्रिकोणे वा स्थितिः पंचप्रकारो बन्ध ईरितः ॥

That is, the relationship (सम्बन्ध) among the planets is of five kinds:—

(1) Positing of two planets in each other's sign.
(2) Two planets being in the same sign.
(3) When there is mutual aspect between the two planets.
(4) When two planets are in quadrant to each other.
(5) When two planets are in trine to each other (chapter 15, sloka 30)

असंभवे तु व्ययपस्य वाऽस्य सम्बन्धिनो वाऽष्टमपस्य पाके ।
मृत्युर्वितराधिपतेश्च पाके खाङ्गाष्टपाश्चेद्बलिनोऽधिकायुः ॥ ८२ ॥

Sloka 82—If the death does not take place in any of the periods, mentioned above, it might take place during the period of the lord of 12th house or of the planet who may be related to it, or it might take place during the period of the lord of 8th house or during the period of a planet who rules a constellation that is inauspicious with reference to the birth constellation (जन्म नक्षत्र) of the native.

The native would be long-lived, if the lords of Ascendant, 10th, and 8th house, have adequate strength.

पापः शनिश्चापि नृणां निहन्ता सम्बन्धतो मारकखेचराणाम् ।
तमोग्रहौ यादृशभावयातौ यादृग्युतौ तस्य फलं दिशेताम् ॥ ८३ ॥

Sloka 83—Saturn also becomes a death inflicting planet when he be a malefic in a birth chart and has relationship with death inflicting planets.

Rahu and Ketu produce the effect of the houses occupied by them and of the planets with whom they are associated.

अगुयुतौ निधने क्षितिजार्कजौ यदि तदाऽपमृतिः किल शस्त्रजः ।
रिपुखलैर्निधने यदि वीक्षितः शुभखगोऽपि तथा युधि मृत्युकृत् ॥ ८४ ॥

Sloka 84—If Mars and Saturn be together with Rahu in 8th house, the death of the native would take place in the battlefield through weapons etc.

A benefic posited in 8th house would also be capable of inflicting death in the battlefield if aspected by inimical and malefic planets.

॥ इत्यष्टम : ॥
"End of 8th house"

NINTH HOUSE

भाग्यस्थानं चोरुसंज्ञं शुभादेर्वामांघ्रि तत्केचिदाहुस्तथाऽत्र ।
पुण्यप्रासादांधुवाप्यादियज्ञतीर्थापित्यादेः सत्क्रियादेर्विचारः ॥ ८५ ॥

Sloka 85—The 9th house is called the house of Fate—Bhagya (भाग्य). It is the house of prosperity and auspiciousness and represents the thighs of the Kalapurusha, while according to some the legs. The matters which are considered from 9th house are—palace, temple, well, reservoir, pilgrimage to holy places, good deeds.

Comments—In all the South Indian texts 9th house is also taken as house of native's father. In the North consideration about father is done from 10th house. The former view is more logical and acceptable as Ascendant (1st house) is 5th house from 9th, i.e., house of children reckoned from house of father.

यद्विक्रमेऽनुजफलं तदिहापि वाच्यं
सौम्येऽधिपे शुभयुतेऽत्र शुभं समस्तम् ।
इन्दोस्तनोश्च नवमं स्वपतीक्षिताढ्यं
भाग्यं स्वदेश उदियाद्विषया तरेऽन्यैः ॥ ८६ ॥

Sloka 86—What is predicted about brothers from 3rd house, should be predicted from 9th house also. All will be good and auspicious for the native if the lord of 9th be a benefic and if 9th house be associated with or aspected by benefics. If 9th house from Ascendant or Moon be aspected by the lord of 9th, prosperity would be enjoyed by the native in the country of his birth. If 9th

house be aspected by some other planet or planets, the native would gain prosperity in a foreign country.

सक्रूरे सगदो व्रणो निजपदेऽगौ दुर्नखोऽस्थिव्यथो
ऽत्रारेऽग्न्यादिविषादितः ससहजः पुंसद्ग्रहैर्भाग्यगैः ।
स्त्रीखेटैर्भगिनी शुभैर्बहुविधं भाग्यं स्वतुङ्गे बली
लग्नभ्रातृसुतेषु कोऽपि नवमं पश्यन्ध्रुवं भाग्यदः ॥ ८७ ॥

भाग्ये स्वतुङ्गे सुखगोऽब्धिपादैर्योगे नृपत्वं शुभदृग्युतश्चेत् ।
मन्दे कुजे भाग्यगते तथार्द्धं शुभेऽङ्कगे धर्मपरोऽबलेऽपि ॥ ८८ ॥

Sloka 87-88—If there be a malefic planet in 9th house, the native would be sickly and would have an ulcer in his foot. If Rahu be posited in 9th, the native would have defective nails and would suffer from pain in his bones. If Mars be there, the native would suffer from fire or poison. If there be male planets in ninth the native would have brothers, and have sisters if 9th be occupied by female benefic planets. If 9th be occupied by benefics possessing adequate strength, specially in exaltation, the native would enjoy prosperity in all ways. If an exalted planet aspects 9th house from 1st, 3rd or 5th, the native would definitely enjoy good prosperity (Only Jupiter can aspect 9th, house from 1st and 5th).

If a benefic like Jupiter and Venus attaining his highest exaltation point be posited in 9th and the combination mentioned previously be also present, a Rajayoga is formed and its effects would be full. If Saturn and Mars be also posited in 9th, the effect of Rajayoga would be half. Even if a weak benefic be placed in 9th, the native would be virtuously disposed and would perform religious deeds.

यावज्जीवं भाग्यवान् लग्ननाथे दृश्यार्द्धस्थे चन्द्रपे वाऽथभाग्ये ।
भौमेन्द्वोर्मातृक्षयोऽल्पायुरर्केन्द्वोश्चित्रो मृत्युर्यदाऽर्केन्दुभौमाः ॥ ८९ ॥

Sloka 89—If the lord of Ascendant or the lord of the sign in which Moon be posited, be in the visible half (from descendant to ascendant), the native would be prosperous throughout his life.

If Mars and Moon be in 9th, the native would suffer the loss of his mother. If Sun and Moon be in 9th, the native would suffer

the loss of his mother. If Sun and Moon be in 9th, the native would be short-lived. If Mars also joins combination, the native would be in strange and unexpected circumstances

तनुभाग्यमृतीश्वरः गृहं यदि पश्येयुरिमे निजं निजम् ।
अथवा नवमं शुभान्वितं खलहीनं पुरुषोऽत्र मुक्तिभाक् ॥ ९० ॥

Sloka 90—The native attains salvation after death with the following combinations :

(1) If the lords of Ascendant 9th and 8th houses possess adequate strength and aspect their own houses.

(2) If benefics be posited in 9th and there be no malefic influence on this house.

॥ इति नवमभावः ॥
End of 9th House

TENTH HOUSE

जानुद्वयं दशममत्र च पृष्ठवंशव्यापारवृत्तिपितृपक्षनृपास्पदादेः ।
मुद्रापदाप्तिसुखकेतनवृष्टचवृष्टिकर्मान्वयादि सकलं सुफलं विचार्यम् ॥ ९१ ॥

Sloka 91—10th house denotes the two knees and back bone of the native. The matters which concern 10th house are—the native's business, occupation, livelihood, father, sovereign, government, position, administrative appointment, happiness, banner, rain, drought, action, family etc.

मातृपक्षे यथा तुर्यगैः खेचरैस्तातपक्षेऽपिवाच्यं तथा कर्मगैः ।
कर्मपः सद्ग्रहः सद्बलः सद्युतो वेष्टदृष्टाः शुभाः खे यदालं शुभम् ॥ ९२ ॥

Sloka 92—Just as all about mother is to be considered from 4th house, so all about father should be considered from 10th house. If the lord of 10th be a benefic planet with adequate strength and be associated with benefic planets, or if 10th house has benefic planets in it and be aspected by friendly planets, the effects would be all auspicious (that is, favourable to the native).

Comments—As we have already explanied while dealing with 9th house it would be more appropriate and logical to consider all matters about father from 9th house. The author of Sanketanidhi is, however, of the opinion as mentioned in the above sloka that all matters about father should be considered from 10th house.

सुखेऽखिलोऽब्जः सबलो भृगुर्मदे
यदा खगो ज्ञोऽस्ति तदा नभः शुभम् ।
ससोदराम्बापितृभूसुखं गुरुः
सितो ज्ञ इन्दुः सकलोऽत्र राज्यदः ॥ ९३ ॥

Sloka 93—If a full and strong Moon occupies 4th house, Venus with adequate strength be in 7th and Mercury be in 10th, the effects of 10th house would be favourable to the native. (In this case Sun would also be in 10th house). If Jupiter also joins Mercury in 10th, the native would derive full happiness from his brother, mother, father and lands. The native would enjoy full prosperity if Jupiter, Venus, Mercury and full Moon (i.e. all natural benefics) be placed in 10th house. (Here Sun would be in 4th house).

पुंस्त्रीग्रहैः पुंवनिता कुले स्युः सौम्येक्षिता अत्र शुभाः सुखेटाः ।
नराः सुरेज्ये सुखिनस्तथाऽर्के सत्कर्मवृद्धिः शुभदृष्टयुक्ते ॥ ९४ ॥

Sloka 94—The result would be auspicious for the native if the benefic planets posited in 10th be aspected by benefics. If male planets be strong in 10th, the male members would dominate in the family matters. If female planets be strong there the dominant role in the family would be played by the female members. Men, who have Jupiter in 10th in their birth charts, would be happy. If there be Sun in 10th house aspected by benefics, the native would perform a number of virtuous deeds.

वंशे व्यथार्के सति जानुदेशे भौमे तु शस्त्रव्रणवह्निघाताः ।
शनावहौ वाऽनिलदोषबाधा पित्रोः स्त्रियाः स्वस्य च लक्ष्म कृष्णम् ॥ ९५ ॥

Sloka 95—The native would suffer from pain in his knees if Sun be in 10th or aspects 10th house. If Mars be in 10th, the native would suffer from injuries, ulcers, wounds through weapons or fire. If Saturn and Rahu be in 10th, the native would suffer from wind (वात रोग). Also the native, his parents or his wife would have a black mole or mark on their back.

सार्क्यर्कराहुरिह मृत्यव आरदृष्टचा
देशान्तरे पितुरिदं खलयुक्तदृष्टम् ।
वा मिश्रत्रष्टमपि पापभमत्र राज—
भीतिः प्रसूवियुतिरिष्टफलं तु न स्यात् ॥ ९६ ॥

Sloka 96—If Saturn be in 10th conjoined with Sun or Rahu and aspccted by Mars, the native's father would die in a foreign land. If 10th house be in a malefic sign and occupied or aspected by malefics, or by both benefics and malefics, the result would be inauspicious for the native. He may have to suffer from the wrath of the king or the government. The native would also be separated from his mother.

सूर्यो यदाऽहिशनिदृष्ट इहाशुभर्क्षे
तातस्य मृत्युरथ वृष्टिशुभाशुभत्वे ।
पृच्छातनौ शुभखगैर्दशमस्थितैर्वा—
ऽब्जे सद्दृशा युजि सुवृष्टिरघैरवृष्टिः ॥ ९७ ॥

Sloka 97—If Sun aspected by Saturn and Rahu be in 10th in a malefic sign, the death of the father may take place in the period of any of the three planets involved in this combination.

If there is query whether the rainfall would be good or not, the answer would be in the affirmative if 10th house be occupied by benefics. The answer would be in the negative if planets posited there be malefics. Similarly the rainfall would be good if there be benefics in 10th house in the query chart (प्रश्न कुण्डली) and a strong Moon receives the aspect of benefics. If there be malefics in 10th and Moon be aspected by malefics, there would be no rainfall. Even if there is rain it would do more harm than good.

खेऽङ्गाद्बली य इह तस्य च वृत्तिरुक्ता
यद्वाङ्गविध्विनखगांशपपुष्टवृत्तिः ।
लग्नाद्बली यदि खगो विधुरस्य वृत्ति—
र्वाच्या वचोविधिवणिज्यवलाविलासैः ॥ ९८ ॥

Sloka 98—The source of livelihood or occupation of the native may be judged from the planet occupying 10th house with adequate strength or the planet with similar strength aspects 10th house. Again; Navamsa of 10th house from Ascendant, Moon or Sun, whichever

the strongest, would indicate the profession. If Moon be stronger than Ascendant the profession indicated for Moon should be predicted, that is the native would acquire wealth through his skill in the use of language, by trading, by proficiency in various arts etc.

अथेन्दोर्लग्नाद्वा दिनकृति बलिष्ठे गगनगे
भवेद्वृत्तिर्नानोद्यमसमधिगम्यार्थनिचयैः ।
कुजे ताभ्यां स्वस्थे सततखलवृत्तिः स्ववसतिः
स्वदेशाद्दूरे स्याद्विविधविषयासक्तधिषणा ॥ ९९ ॥

Sloka 99—If Sun be stronger than Ascendant and Moon, the native would earn his livelihood by pursuing several occupations. If Mars be the strongest planet and be posited in 10th from Ascendant or Moon, the native would earn his livelihood by pursuing base occupations, and would remain in his native place, but if he goes abroad he would indulge in sensual pleasures.

लग्नेन्दुखे यदि बुधो बहुनायकत्वं
सच्छिल्पकाव्यकलया धनिता पटुत्वम् ।
लग्नेन्दुखे यदि गुरुर्बहुवैभवाप्ति—
र्भूयाद्गुरुत्वमपि सात्त्विकचित्तवृत्तिः ॥ १०० ॥
लग्नेन्दुखे यदि भृगुर्विजयी सुजीवो
भूपप्रियः स्मररुचेष्टकलाकलापैः ।
लग्नेन्दुखे यदि शनिः खलवृत्तिरङ्गे
कार्श्यं प्रयाससहिता च विवादाबाधा ॥ १०१ ॥

Slokas 100-101—If Mercury be placed in 10th house, similarly with reference to Moon and Ascendant the native would be at the head of many concerns and would be good in earning money through his knowledge of arts and political compositions.

If Jupiter be posited in 10th house with the same disposition, the native would enjoy great prosperity and special greatness and he would be virtuous.

When Venus be similarly posited, the native would be a successful man, would have decent earnings, would be liked by the king (or government), would lead a comfortable life and would possess knowledge of various arts.

If Saturn be in the same position the native would have evil disposition, weakness of body, and would suffer hadly on account of prolonged litigation.

इन्दोनोस्तश्च स्वभगैः क्रमतोऽर्थलब्धि—
स्तातांम्बिकारिहितसोदरदारपुंभ्यः ।
सूर्यादिभिस्तनुरवीन्दुखपांशनाथ—
वृत्त्याऽथ वृत्तिरुदिता कनकौषधाद्यैः ॥ १०२ ॥

कृष्यन्ननीरजमुखैः खलसाहसाग्नि—
शस्त्रादिभिर्लिपिकवित्ववचः कलाभिः ।
धर्मामरादिभिरतिप्रियरूपरत्न—
स्त्र्याद्यैः कुकर्मभिरहस्करतो ग्रहाणाम् ॥ १०३ ॥

Slokas 102-103—There would be acquisiton of wealth from—

(1) father if Sun be posited in 10th house,
(2) mother if Moon be so placed,
(3) enemies if Mars be in 10th,
(4) friend if Mercury be there,
(5) brother if Jupiter be in 10th,
(6) wife if Venus be in 10th,
(7) inferior if Saturn be posited in 10th.

The earning could also be by means of profession prescribed for the ruler of Navamsa occupied by planet owning 10th place from Ascendant, Sun or Moon.

If such lord is Sun, the native would earn his livelihood by dealing in gold, medicine etc.

If the Navamsa belongs to Moon, the livelihood would be by taking up agricultural pursuits, dealing in food materials and things taken out from water (pearls, fish, etc.). If Mars be the lord of Navamsa, the native would earn his living by doing violent acts. He may be in the police or army or be a surgeon or a butcher. If Mercury rules the Navamsa, the live ihood would be earned by working as a writer, poet, orator or as an artist. If the lord of Navamsa be Jupiter the native's means of earning would be by engaging in religious acts. If Venus be the ruler of Navamsa, the money would be earned through sale or purchase of jewellery or

through women and beautiful objects. If Saturn be the lord of Navamsa the native would earn his livelihood by undesirable means.

यस्यांशे स्यात्कर्मपस्तत्क्रियाभिवृ्त्तिमित्राद्यैस्तथा वीर्ययुक्ताः ।
सौम्याः खेटा आयतन्वर्थसंस्थाः पुंसां कुर्युः कोशभूसौख्यकीर्तीः ॥ १०४

Sloka 104—The profession of the native would generally be that indicated by planet owning Navamsa occupied by lord of 10th from Ascendant Moon or Sun whichever be strongest. The native would gain wealth, land, comforts and fame, if planets placed in 10th, Ascendant and 2nd house be benefics and endowed with shad-varga strength.

॥ इति दशमभावः ॥

End of Tenth House

ELEVENTH HOUSE

दक्षांघ्रिरायभमदक्षकरश्च जंघे विद्यागमद्रविणमत्र सदादि चिन्त्यम् ।
हस्त्यश्वयानशिविकारथहेमभूषाद्यान्दोलिकावसनमङ्गलमण्डनादेः ॥ १०५ ॥

Sloka 105—The Subject matters dealt with by 11th House are—the right foot, left hand, two thighs, learning, gains of wealth, acquisition of elephants, horses, palanquins, chariots, other conveyances, ornaments of gold, doli (डोली) clothes, festivity and decoration etc.

यथा ग्रहैः पञ्चमगैः फलं तथाऽयनायके सद्बलिनि ध्रुवं शुभम् ।
ग्रहैः समस्तैररिनीचदुर्भगेतरैः श्रियोऽनन्तसुखावहा नृणाम् ॥ १०६ ॥

Sloka 106—Just as the effects of planets posited in 5th house are assessed for 5th house, the good or bad effects of 11th house may be decided from the same, as well as from planets posited in 11th house. If the lord of 11th possesses shadvarga strength be a benefic, the results would be auspicious in every way for the native, (that is, he would be prosperous in all respects). If planets posited in 11th are free from affliction by inimical planets or planets in their signs of delibitation, they would augment the prosperity and happiness of the native.

लाभे कुजार्क्यगुयुते गजवाजिराजिः
शय्यासुखं विधुसुते भृगुजे नृयानम् ।
चन्द्रेज्ययोः स्ववनितासुखमिष्टविद्या
ज्ञेऽब्जे सितेऽत्र तनया तनयः सुरेज्ये ॥ १०७ ॥

Sloka 107—The native would derive happiness and comfort through—

(1) elephants and horses if Mars, Saturn and Rahu be in 11th,
(2) the couch if Mercury be in 11th,
(3) human carriers if Venus be in 11th,
(4) wife if Moon and Jupiter be in 11th.

If Mercury be in 11th house the native would be proficient in Shastras (शास्त्र) of his liking. If Venus and Moon be in 11th, the native would get a daughter and if Jupiter be there, he would be blessed with a son.

सर्वे भावाः सन्त आयेऽधिवीर्ये ज्ञे स्याच्चन्द्रे कूपयज्ञादिसिद्धिः ।
चेदर्कारौ स्त्रीग्रहैर्ज्ञेन चाढ्यौ बह्व्यो जीवन्त्यस्य पुत्र्यो न पुत्राः ॥ १०८ ॥

Sloka 108—If Mercury with adequate strength be posited in 11th, all the houses give auspicious results. If Moon be there, the man digs wells and succeeds in getting sacrifices and other rites performed. If Sun and Mars associated with female planets or Mercury be posited in 11th, the native would get many daughters but no sons.

राहुः शनिश्च यदि दारुशिलाहतिस्त—
त्राङ्के खलेक्षणवशाच्छुनकादिभीतिः
राहाविहास्थिरसुतः स्थविरे यदि स्या—
ज्जीवेच्छनावपि च सन्धिगतेऽप्रजः स्यात् ॥ १०९ ॥

Sloka 109—If Rahu and Saturn be in 11th, the native would have the mark of a blow from a wooden article. If 11th house be aspected by malefics, the native is likely to be bitten by a dog or other wild animal. If Rahu be in 11th the native would have no son in his youth but if by some fortune he gets a son in his old age, that son would survive. If Saturn be posited in either of the two junctions of 11th house, the native would be childless.

वामलग्नभुजपादजव्यथोलग्नजंघ इह वा कुजार्कयोः ।
चेद्रवावधिबले स्ववर्गगे भूपचौरपशुभिर्धनाप्तयः ॥ ११० ॥

Sloka 110—If afflicted Mars and Saturn be in 11th house, the native would suffer from diseases like gout in his left arm and feet and remains unhappy on that account. If Sun with shadvarga strength be posited in 11th, the native would earn plenty of money through the king (or government), thieves, animals etc.

एवमत्र सकलैर्ग्रहैः फलं स्वस्ववर्गबलयुग्भिरायगैः ।
स्वस्वभाववशतः पुरोक्तवत् तारतम्यमुदितं पुरातनैः ॥ १११ ॥

Sloka 111—If various planets posited in 11th house be endowed with full strength i.e. vargabala (वर्ग बल), they would give beneficial results according to their nature and qualities. The ancient learneds in Astrology have advised that the results should be declared after assessing the strength and all merits and demerits of planets posited in 11th and of houses owned by them.

आयस्थाने सद्ग्रहैर्दृष्टयुक्ते सत्खेटानां वर्गगेऽनल्पलाभः ।
चेदेकोऽप्यत्र स्वषडवर्गशुद्धः सर्वैर्दृष्टस्तत्र जातो नृपः स्यात् ॥ ११२ ॥

Sloka 112—If 11th house be aspected by benefics and be in the vargas of benefic, the gain derived by the native would be substantial. If even one planet endowed with full shadvarga strength be posited in 11th and be aspected by all other planets, the native would become a king.

॥ इति एकादशभावः ॥

End of Eleventh House

TWELFTH HOUSE

पादद्वयस्थानमिदं व्ययाख्यं निर्बन्धदानोद्वहनव्ययादेः ।
जलाशयादेः सदसत्क्रियादेर्दण्डस्य हानेश्च विचार्यतात्र ॥ ११३ ॥
यादृशा गगनगा व्ययस्थितास्तादृशं व्ययमिहाचरत्ययम् ।
उष्णगौ व्ययगते यदर्जितं याति भूपसदने हि तद्धनम् ॥ ११४ ॥

Slokas 113-114—The 12th house represents the two feet of Kalapurusha and is called Vyaya Bhava (व्यय भाव) the House of Expenditure. The matters that are considered from 12th house are—obstinacy, giving or taking gifts, expenditure, building of reservoirs, good or bad deeds, punishment etc. The expenditure of the native is incurred for purposes indicated by planets posited in 12th house. If Sun be in 12th, all accumulated wealth would be taken away by the government.

कुजेऽम्बुजेशे च धने व्यये वा सस्त्रीग्रहे ज्ञेऽत्र धनव्ययः स्यात् ।
वेश्यानिषादैश्च संगीतनृत्यैः सार्कौ त्वगौ म्लेच्छविरोधिदुष्टैः ॥ ११५ ॥

Sloka 115—Expenditure would be incurred on prostitutes, singing and dancing damsels and like, if Sun and Mars together or Mercury with female planets be in 12th or 2nd house. If Rahu and Saturn be in 2nd or 12th house, expenditure would be incurred on low and or undesirable persons and on enemies, litigation etc.

कुजे व्यये क्षत्रियवर्गतो व्ययः क्षतं च कटचामपि दक्षवामयोः ।
दृशि श्रुतौ वामतनौ रुजा स्त्रियोऽधिकांगता दुष्कृतितो व्रणादिभीः ॥ ११६ ॥

Sloka 116—If Mars alone be posited in 12th house, the native would incur loss of wealth on account of persons belonging to warrior community. The native would bear scar or wound caused by weapons on his right or left side of the waist. The native would suffer from trouble in left eye and ears which would interfere with the normal performance of his duties. His wife would have an extra limb. There would be danger from wounds and the like caused by his own undesirable actions.

यमादिभिः सेन्दुभिरम्भसो व्ययो हुताशतोऽर्कारयुतैः परस्त्रियाः ।
सभार्गवैः सेन्दुसुतैश्च शत्रुतोऽश्मदार्वयः शृंग्यनिलादिबाधनम् ॥ ११७ ॥

Sloka 117—The following dispositions of planets in 12th make the native incur loss of wealth in the manner indicated against them :—

(1) *Moon with malefic like Saturn etc.*—Through water.
(2) *Sun and Mars with malefics*—Through fire.
(3) *Venus with malefics*—Through women not his own.
(4) *Mercury with malefics*—Through enemy action or through blow of wood or stone, or through animals with horns or through wind.

पितृमातृसहोदरक्षयो रविसौरिक्षितिजा व्यये यदा ।
यदि वित्सितसूरिसंगमः सुखिनः सन्ति सहोदरास्तयो ॥ ११८ ॥

Sloka 118—If Sun, Saturn or Mars be in 12th, there would be loss of father, mother and brother respectively. If benefic viz., Mercury, Jupiter and Venus be in 12th, the native's brother or the brothers of the parents would live happily.

व्ययेऽन्नदाता धिषणोऽथ सेन्दुजे कृषिक्रियाकृत्ससिते मखादिकृत् ।
तडागवाप्यादिकृदिन्दुसंयुते व्यये सशुक्रोऽहिरधिवृणादिकृत् ॥ ११९ ॥

Sloka 119—If Jupiter alone be posited in 12th house, the native would support a large faimly. If Jupiter be in 12th with Mercury the native would devote himself to agriculture. If Jupiter be there along with Venus, the native would perform religious acts. If Jupiter be in 12th with Moon the native would build tanks, reservoirs etc. If Rahu be in 12th along with Venus, the native would suffer from ulcers and veneral diseases.

क्षीणेन्दू रविरथवा व्ययेऽथवा द्वौ चेत्तस्याखिलधनसंहृतिर्नृपात्स्यात् ।
दुःस्थानेऽपि फलमिदं व्ययेऽथ वित्तं सत्स्यात्सद्बुधसितजीवपूर्णचन्द्रैः ॥ १२० ॥

Sloka 120—If a waning Moon or Sun be placed in 12th, the native would incur loss of wealth through the wrath of the king or government. If Mars be in 12th combust or in an inimical or debilitation sign, the native would definitely suffer loss of wealth as indicated above. If Mercury (unassociated with any malefics), Venus, Jupiter and full Moon be in 12th, the wealth would be earned by the native by fair and just means.

व्ययगेऽसृजि विद्युतेक्षिते धननाशोऽथ गुरुर्व्यये यदा ।
पटुगोधनहेमसंपदो भृगुजेऽश्वा विदि शोभना मही ॥ १२१ ॥

Sloka 121—If Mars be posited in 12th associated with or aspected by Mercury, there would be destruction of wealth of the native. If Jupiter be in 12th, the native would acquire wealth in the shape of cows and gold. The native would acquire horses if Venus with adequate strength be in 12th. If Mercury be similarly placed in 12th the native would acquire landed property.

पूर्णे विधौ व्ययगते विपुला गृहाः स्युः
स्वं सेवकेऽर्पयति सज्ञरवौ समस्तम् ।

सेज्ये सिते व्ययगते स धनी सुकर्मा
साम्बे शिवे यदुपतौ च रतो नरः स्यात् ॥ १२२ ॥

Sloka 122—If full Moon aspected by benefics be in 12th, the native would become owner of several houses. If Sun with Mercury be in 12th, the native would give away all his property to his servants. If Jupiter and Venus both be in 12th, the native would do virtuous and meritorious deeds and would be a loyal devotee of Goddess Parvati, Lord Shiva and Lord Sri Krishna.

सद्व्ययो भवति केन्द्रगैः शुभैः पञ्चपूरुषशुभव्यवस्थया ।
नारयोऽथबलिभिः खलैर्व्ययेऽर्यापदोऽधि खलु सूतिपृच्छयो ॥ १२३ ॥

Sloka 123—If in a birth chart, 12th house is void of any planet and benefics occupy quadrants the native's money would be spent on virtuous deeds under the supervision of noble persons. Such a native would not be harmed by enemies. If there be malefics in 12th the native would suffer on account of difficulties created for him by his enemies. Astrologer should follow this rule both in the case of Janma and Prasna Kundlis (Birth and query charts).

॥ इति व्ययभावविचारः ॥

End of Twelfth House

THIRTEENTH HOUSE

ककण्ठवस्तिध्वजडाजगुस्तनौ दृगंसगुह्येषु पुनर्व्ययस्वयोः ।
खगैः श्रवोदोर्वृषणेषु सोदराययोः स्वबन्ध्वोर्नसि पार्श्वसक्थिषु ॥ १२४ ॥

कपोलहृज्जानुषु सूनुभाग्ययोर्हनू भुजान्तः प्रसूतास्वरीभयोः ।
मंदे दृकाणैस्त्रिभिरास्यनाभिपत्सु सद्भिरङ्कं विकृतिं खलैः क्रमात् ॥ १२५ ॥

Slokas 124-125—The ancient sages have declared that three decanates in their order denote in each of the following houses the different parts of the body—

Houses	*1st Decanate 0°—10°*	*2nd decanate 11°—20°*	*3rd decanate 21°—30°*
1st Ascendant	Head	Neck	Pelvis
2nd & 12th	Two eyes	Two shoulders	Genital organs
3rd & 11th	Two ears	Two arms	Two testicles
4th & 10th	Two nostrils	Two sides	Two thighs
5th & 9th	Two cheeks	Two sides of heart	Two knees
6th & 8th	Two Jaws	Two sides of the chest	Two calves
7th	Mouth	Navel	Two feet

If any particular decanate be associated with or aspected by a benefic, there would be a mole or mark in the part indicated. If any decanate has malefic influence on it, there would be deformity or ulcer in that part.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्नाऽर्कभावसङ्केत इतः समाप्तिम् ॥ १२६ ॥

Sloka 126—Thus comes to close the Sanketa of Bhavas, (Houses) the fourth of "Sanketanidhi" a work written by Shri Rama Dayalu, the Astrologer for the benefit of Shri Ghasi Ram, the son of his eldest brother Shri Vazir Chand Sharma so that he may become proficient in Astrology.

॥ इति साङ्गभावश्चतुर्थसङ्केतः ॥

End of fourth Sanketa of Sang Bhavas

पञ्चमसङ्केतः

Sanketa Five

शयनमुपवेशनं नेत्रपाणिरस्मात्प्रकाशगमने स्तः ।
अगमनमास्थानी चागमो भुजि नृत्यलिप्सा च ॥ १ ॥
कौतुकमथ निद्राख्यावस्था द्वादश मिता ग्रहाणां स्युः ।
यदुडुनि जन्मनि खचरस्तदुडुखचरसंख्ययोर्निहतिः ॥ २ ॥

Slokas 1 & 2—The Avasthas or postures of planets are twelve in number :—

(1) Shayana (शयन) or lying down, (2) Upaveshana (उपवेशन) or sitting, (3) Netrapani (नेत्रपाणि) or with a hand on the eye, (4) Prakasha (प्रकाश) or shining, (5) Gamana (गमन) or going, (6) Agama (अगम) or not going, (7) Aasthanee (आस्थानी) or attendance in assembly—it is also known as सभायां वसति (8) Aagama (आगम) or coming, (9) Bhuji (भुजि भोजन) or eating, (10) Nrityalipsa (नृत्यलिप्सा) or desire to dance, (11) Kautuka (कौतुक) or curiousity, and (12) Nidra (निद्रा) or sleep.

ग्रहलवसंख्या गुणिता जन्मर्क्षनिजेष्टलग्नमानयुता ।
रवितष्टा शयनाद्या जनुषि खगानामवस्थाः स्युः ॥ ३ ॥

Sloka 3—To find out the particular Avastha of a planet we have to proceed as follows :—

Find the planetary number of the planet (Sun 1, Moon 2, Mars 3, Mercury 4, Jupiter 5, Venus 6, Saturn 7, Rahu 8 and Ketu 9) ; find also the number of star (reckoned from Aswini) occupied by the planet. Note the product of the two number. Then find out the degree occupied by the planet in the sign and multiply the product already obtained by this number. To this second product add (1) the number of the natal star (reckoned) from Aswini, (2) the number of the particular Ghati at birth counted from the previous sun rise and (3) the number of Ascendant counted from Aries. The resulting sum should be

divided by 12. The remainder represents the number of the Avastha counted from Shayana, which the planet is undergoing on the time.

Comments—Brihat Parashara Hora recommends the following method for finding out Avastha of a planet :—

Find out the number of the star on which the planet in question is standing. This is done usually by finding the star on which the planet is standing and counting from first star Aswini to the star of the planet (both inclusive). Multiply this number by the planetary number (Sun 1, Moon 2 so on) of the planet in question. The resulting figure is to be multiplied again by the number of Navamsa on which the planet in question is standing. Now add to the resulting figure, the number of the star on which Moon was standing in the native's horoscope, as also the number of Ascendant (counted from Aries to the Ascendant sign both inclusive). Divide the total by 12; the balance left over indicates the avastha of the planet in question. If the balance be zero, take 12 as remainder.

This would be clear from the following example.

Lagna Sun Mercury	Jupiter Venus		
Ketu Saturn			
			Rahu Moon
	Mars		

In this chart we have to find out the Avastha of Moon.
Moon is in P. Phalguni, 11th star.
Planetary number is 2.
Moon is in 7th Navamsa.
The Lagna is 12th sign from Aries.
∴ $11 \times 2 \times 7 = 154 + 11$ star of Moon $= 165$
12 for Ascendant which is 12th
$165 + 12 = 177$
$177 \div 12 = 9$ remainder.
Hence Moon is in Bhuji or Bhojan Avastha.

दृष्ट्याद्यवस्था शयनाद्यवस्था या पूर्वसिद्धात्र कृती कृता सा ।
स्वनामवर्णसहितार्कतष्टा स्वक्षेपयुक्ता गुणशेषिता स्यात् ॥ ४ ॥

Sloka 4—The number devoting the particular Avastha of a planet at any required time should be squared. To this should be added the number appropriate for the initial letter of the native's name. The sum should be divided by 12. The remainder with the Kshepa (क्षेप) of the planet added to it should be divided by 3. The remainder would denote the Drishti (दृष्टि), Cheshta (चेष्टा) or Vicheshta (विचेष्टा) according as it is 1,2, or 3 respectively.

रव्यादीनां क्षेपकाङ्काः शरद्विद्वित्रीष्वगन्यब्धिवेदाः क्रमात् स्युः ।
तिस्रोऽवस्था दृष्टिचेष्टाविचेष्टाः स्यानावस्थाशक्तियोगात्फलं स्यात् ॥ ५ ॥

Sloka 5—The Kshepa (क्षेप) figures for Sun and other planets are in their order 5,2,2,3,5,3,3,4 and 4. There are three Avasthas—Drishti, Cheshta and Vicheshta of planets (revealing little benefic, very good and nil results) derivable from their position, strength and associations.

Comments—According to **Brihat Parashara Hora** the method for finding out Drishti, Cheshta or Vicheshta is as follows :—

The Avastha number of the planet concerned (Shayana 1, Upaveshan 2 and so on) should be multiplied by the same number (i.e. it should be squared). Now add to the resulting figure, the number allotted to the first vowel or consonant occuring in the name of the native (see Table below) and divide the total by 12. The balance is to be multiplied by

5 if planet concerned is Sun or Jupiter
3 " " Mercury/Venus/Saturn
2 " " Moon/Mars

Divide by 3 ; If balance is 1 Drishti is indicated, 2 Cheshta, 0 or 3=Vichesta.

Letter (Consonant or Vowel) number Table

No. 1	*No. 2*	*No. 3*	*No. 4*	*No. 5*
अ A (Rama)	इ E	उ U (Uma)	ए AI	ओ OU
क K	ख KH	ग G	घ GHA	च CH
छ CHH	ज J	झ JH	ट T	ठ TTA
ड D	ढ DDA	त T (soft)	थ TH	द D (soft)
ध DH (soft)	न N	प P	फ PH	ब B
भ BH	म M	य Y	र R	ल L
व W	श SH	ष SHH	स S	ह HA

Example—We worked out the Avastha of Moon in comments to the previous sloka. Bhojan Avastha was obtained. Number for Bhojan Avastha is 9. The name of the native has 'K' as the first consonant, which according to Letter Number Table has numerical value as 1. Therefore $9\times9+1=82\div12=$ Remainder 10×2 (Since Moon's Avastha is being considered) $=20$ divided by 3, Remainder comes to 2, that is we get Cheshta Avastha for it.

It may also be mentioned that according to **Brihat Parashara Hora** the effects are middling, full and little of Drishti, Cheshta and Vicheshta respectively as would be clear from the following sloka—

दृष्टौ मध्यफलं श्रेयं चेष्टायां विपुलं फलम् ।
विचेष्टायां फलं स्वल्पं एवं दृष्टि फलं विदुः ॥

Note—The view of Maharshi Parashara is that Rahu and Ketu give the full effects as mentioned, and the question of their giving nill or middling effects does not arise. It is, therefore, not necessary to find out their Avasthas—viz. Drishti, Cheshta and Vicheshta. According to our opinion the principles laid down by Maharshi Parashara should be considered as most authoritative.

रवौ शयनगे गुदे व्रणमुरोव्यथा पित्तभी—
धनार्तिरुपवेशने मनसि दुष्टता वैरिता ।
जनौ नयनपाणिगे बहुसुखं नृपात्स्वाप्तयः
प्रकाशग उदारता शुभसमा प्रतिष्ठा सुखम् ॥ ६ ॥

रवौ गमनगेऽलसोऽशुचिरभद्रकोपद्रुतो
ऽन्यदारनिरतोऽगमे गमरुचिः खलो निन्दितः ।
सभाग उपकारकृत् क्षितिगुणप्रतिष्ठायुतः
कृशोऽरिविजितः खलश्चलमतिर्मदादागमे ॥ ७ ॥

रवौ भुजि गते व्यथा कुमतिदुःखितार्थक्षयाः
सुखं सुजनमण्डनं सदसि नृत्यलिप्सागते ।
तथा सुखजितारिता नृपतिमान्यता कौतुके
विदारवसुवासता त्वलसता च निद्रागते ॥ ८ ॥

Slokas 6, 7, 8—The effects of Sun in various Avasthas are given below :—

Shayana—Ulcer or wound in anus, pain or some other trouble in chest, fear from father, loss of wealth.

Upaveshana—Wicked thoughts in mind and enmity with others.

Netrapani—Plenty of happiness. gain of wealth from the king or government.

Prakasha—Liberal minded, honour and happiness.

Gamana—Lazy, impure, unhappy, angry, illicit relations with other women.

Agama—Attached to other people's wives, passionate, wicked, defamed.

Aasthanee (Sabha)—Member of assemblies, helping others, forgives others easily.

Aagama—Weak, harassed and defeated by enemies, wicked, unstable mind, fond of intoxicants.

Bhuji or Bhojana—Worried, evil minded, miserable, loss of wealth.

Nrityalipsa—Happy, honoured by assembly of nobles.

Kautuka—Conquest over enemies, honoured by king or government.

Nidra—Bereft of wife and wealth, very lazy.

इन्दौ जनौ शयनगेऽतिजडो गतार्थ—
स्तत्रोपवेशनगते विधितोऽपहर्त्ता ।

रोगी शठः कठिनवागपि नेत्रपाणौ
भूपप्रियो गुणगणैः सुखितः प्रकाशे ॥ ९ ॥

पक्षे सितेऽपि गमने नयने रुजा स्यात्
पादामयी त्वगमनेऽद्य करोति दीनः ।
संसद्‌गते नृपनिभो वनिताविलासी
शुक्लागमे शुभकृदन्यदले रुजार्तः ॥ १० ॥

चन्द्रे भुजौ विविधसौख्यमसत्तु कृष्णे
नृत्येप्सिते सरसगीतिरथो न कृष्णे ।
स्यात्कौतुके धनिनृपश्चतुरोऽतिभोगी
निद्रागते महितता सगुरौ न सागौ ॥ ११ ॥

Slokas 9, 10, 11—The effects of Moon in various Avasthas would be as under :—

Shayana—Stupid, poor

Upaveshana—Thief, sickly, stupid

Netrapani—Speaks harshly, rogue.

Prakasha—Equipped with good qualities, favourite of the king or government, always happy.

Gamana—Suffers from eye trouble even if Moon is in Shukla Paksha (waxing).

Agamana—Poverty, suffers from diseases of the feet.

Aasthanee (Sabha)—Like a king, fond of women.

Aagama—Waxing Moon is auspicious but if waning, the native would be sickly.

Bhojan—Many kinds of comforts and happiness if Moon be Waxing. Waning Moon gives inauspicious results.

Nrityalipsa—Enjoys charming music if the birth be in Shukla Paksha (bright half). It would not be so in the Krishna Paksha (dark half).

Kautuka—King of kings, clever, wealthy and fond of all kinds of luxuries, women etc.

Nidra—Would command honour and respect if Moon be associated with Jupiter. It would not be so if Moon be with Rahu. (See **Brihat Parashara Hora**)

भौमे जनौ शयनगे तु सदद्रुकण्डूः
पापी धनी विकृतिमानुपवेशने स्यात् ।
लग्नान्यगे नगरपोऽसृजि नेत्रपाणौ
पुत्रान्यगे गुरुयुते नृपतिः प्रकाशे ॥ १२ ॥

भौमे गमे कलहकष्टभियः स्वहानिः
प्रीतिः सुखं त्वगमने ऽरिजयः श्रमाद्यैः ।
कोणव्ययान्यगृह इषसुखं सभायां
स्यादागमे कुमतिकर्मकृदामयी च ॥ १३ ॥

पुष्ट आरे भुजौ मिष्टभुग्दुष्कृती नृत्यलिप्सागते सर्वथा सौख्यभाक् ।
कौतुके तुङ्गगे मित्रपुत्रार्थभाङ्निद्रिते दुर्गतः क्रुद्ध आर्त्तोऽशुचिः ॥ १४ ॥

Slokas 12, 13, 14—The effects of Mars in various avasthas would be as under :—

Shayana—The native suffers from skin diseases like ring worm, itches herpes, etc.

Upaveshana—Sinful, wealthy but of perverted mind.

Netrapani—If Mars be in a house other than Ascendant and be in this avastha, the native would become the chief official of the town.

Prakasha—The native would become a king if Mars in this avastha be in a house other than the 5th and be associated with Jupiter.

Gamana—Quarrels, troubles, unhappiness, fear, loss of wealth.

Agama—Receives love and affection from others, happy, conquest over enemies with great effort.

Aasthanee (Sabha)—The native would indulge in sinful acts if Mars in this avastha be in 9th, the 5th and the 12th house. His cherished desires would be fulfilled if it be posited in other houses.

Aagama—Evil minded, sinful, sickly.

Bhojana—Sinful, fond of sweet things.

Nrityalipsa—Happy in every respect.

Kautuka—Blessed by friends, children and wealth.

Nidra—Poor, hot-tempered, troubled, impure.

(For further details see Brihat Parashara Hora)

ज्ञे खञ्जो जनने तनौ शयनगेऽसृग्दृक्शठोऽङ्गान्यगे
मित्रोच्चोऽप्युपवेशनेऽङ्ग उदयी दीनः खलाढ्येचक्षिते ।
लोलो मान्यमतिः सुते सुतसुखोनो नेत्रपाणौ प्रभु—
विद्यावान् खलहा दयालुरमलः श्रेयान् प्रकाशे बुधे ॥ १५ ॥

गमने सुखं नृपगमागमतोऽप्यगमे रमाललितवासविधिः ।
प्रभुतोच्चगे सदसि सर्वसुखं युगसन्ततिर्विततिरागमगे ॥ १६ ॥

वादोऽनर्थमतिर्बुधे भुजि गते कार्श्यं भयं भूपते—
र्वेश्याप्रीतिरनल्पसौख्यमधिका श्रीर्नृत्यलिप्सागते ।
पुण्येऽङ्गे च शुभं बुधेऽष्टमदगे वेश्यारतिः कौतुके
निद्रायां व्यसनं क्षुधार्तिरसुखं वैरं निजैर्हानयः ॥ १७ ॥

Slokas 15, 16, 17—The effects of Mercury in various avasthas are given below :—

Shayana—Crippled, red eyes. If Mercury be posited in a house other than Ascendant, the native would be stupid.

Upaveshana—If Mercury, while in this avastha, be posited in its friendly or exaltation sign, the native would be fortunate. If Mercury be associated with or aspected by malefics, the native would be poor.

Netrapani—If Mercury, while in this avastha, be posited in 5th house, the native would be issueless, unsteady but very intelligent.

Prakasha—Lord, learned, destroyer of wicked people, kindly, sympathetic, clean hearted and happy.

Gamana—Gets happiness from the king or government (i.e. is the favourite of the king or government).

Agama—Wealthy and builder of beautiful houses.

Sabha—If Mercury, while in this avastha. be in its sign of exaltation, the native would get all round happiness.

Aagama—Famous, father of twins.

Bhojana—Quarrelsome, mischievously inclined, thin and lean, gets punishment from the king or government. He would also be fond of prostitutes.

Nrityalipsa—All happiness, very wealthy.

Kautuka—If Mercury, while in this avastha, be posited in Ascendant or 9th house, it would be very auspicious for the native. If Mercury be posited in 7th or 8th house, the native would seek pleasure from prostitutes.

Nidra—Base addictions, hungry, unhappy, would have enemies and suffer at the hands of his kinsmen.

जीवे जन्मनि निर्बलः शयनगे गौरोऽरिभीतो भवेद्
वाचालोऽप्युपवेशनेऽभिमतिमान् भूपारितप्तो व्रणी ।
रोगी श्रीविधुरोऽतिनिन्दितरतः स्यान्नेत्रपाणौ स्मरी
तेजस्वी हरिवल्लभो बहुधनः श्रीमान् प्रकाशे गुरौ ॥ १८ ॥

जीवे स्याद्गमने नरो बहुसुहृद्विद्यात्मजार्थान्वितो
लोकख्यातगुणो भवेदगमने लक्ष्म्या युतोऽनन्तया ।
पाण्डित्ये गुरुरुन्मनाश्च जनने संसद्गतेऽर्थान्तितो
मानी चागमगे गुरौ नृपसमो बन्ध्वर्थिभृत्यैः सुखी ॥ १९ ॥

गुरौ स्याद्भुजौ मिष्टभुग्बन्धुशाली धनी नृत्यलिप्सागते तत्त्वबोधी ।
कृपालुर्धनी कौतुके बन्धुपूज्यः कुधीर्निद्रिते स्याद्दरिद्रो विपुण्यः ॥ २० ॥

Slokas 18, 19, 20—The effects of Jupiter in various avasthas are given below :—

Shayana—Fair complexion, fear of enemies.

Upaveshana—Talkative, proud, would suffer on account of enemies, would be punished by the king (government), would have ulcers or wounds.

Netrapani—Sickly, poor, addicted to women of the prohibited class, always inclined towards sensual pleasures.

Prakasha—Passionate, brilliant, devotee of God Vishnu, very rich.

Gamana—Blessed with many friends, children and wealth.

Agama—Famous all over the country for good qualities, unlimited wealth, very learned, eager.

Sabha—Honoured and wealthy.

Aagama—Like a king, honoured, many relations dependents and servants; would enjoy all happiness.

Bhojana—Fond of sweets, many brothers, wealthy.

Nrityalipsa—Would be able to understand the true nature of Brahman (God), would be opulent.

Kautuka—Respected by brothers and relations.

Nidra—Perverted, poor, not charitably inclined.

दन्तरोगी क्षुधाऽसञ्शयाने सिते राजमान्यः सुखी चोपवेशेऽरिहा ।
खाद्रयरिष्वक्षिपाणौ सितेऽस्वेक्षणः स्वोच्चमित्रर्क्षगे स्यात्प्रकाशे प्रभु ॥ २१ ॥

जनो गमे मातुरसंस्थितो गदी धनी सुखोत्साहयुतोऽगमेऽचलः ।
सभागते राजममोऽरिहा गुणी विपुत्रदारोऽर्थवियुग्रुजागमे ॥ २२ ॥

क्षुधारिरुग्भीर्मुजिगे धनं स्त्रिया धनं मतिः श्रीर्युजि नृत्यलिप्सया ।
महत्त्वलक्ष्म्यादरभाक् च कौतुके विनिन्दितो निद्रित एडमूकक: ॥ २३ ॥

Slokas 21, 22, 23—The effects of Venus in various avasthas are given below :—

Shayana—Dental troubles, dishonoured.

Upaveshana—Respected by government, happy, destroyer of enemy.

Netrapani—While in this avastha if Venus be in 10th, 7th or 6th house, the native would be deprived of his eye sight.

Prakasha—The native would become a great man if Venus be posited in its own, exaltation or a friendly sign.

Gamana—Native would act against the wishes of his mother and suffer from diseases.

Sabha—Like a king, conquest over enemies famed for his good qualities.

Aagama—Benefit of wife, children and wealth. sickly.

Bhojan—Suffers from hunger, enemy and diseases.

Nrityalipsa—Intelligent, wealthy.

Kautuka—Becomes an important person, wealthy, respected.

Nidra—Defamed, dumb and deaf.

क्षुत्तृड्भ्यां श्रमयुक् शनौ शयनगे रोग्यादिमेऽन्त्ये सुखी
स्याज्जन्मन्युपवेशनेऽभिमतिमान् कारानृपार्त्तः क्षयी ।
राजश्रीर्बहुतोषकृद्बहुकलाज्ञो नेत्रपाणौ शनौ
भक्तः साम्बशिवे गुणी मतिदयायोगी प्रकाशे सुखी ॥ २४ ॥

गमे शनौ बन्धुसुखस्वयुक्प्रभुर्गदी सुताद्यैर्वियुतोऽगमे भ्रमेत् ।
सभागते कान्तिधनादिसंमदो गदी जडोऽल्पश्च्युतभोग आगमे ॥ २५ ॥

स्याद्भुजौ सद्रसैर्भोजनं नेत्ररुङ्नृत्यलिप्सागते वित्तयुग्धार्मिक: ।
कौतुके कामिनीलास्यसौख्यान्वितो निद्रिते चारुशोभी रसज्ञः सुखी ॥ २६ ॥

Slokas 24, 25, 26—The effects of Saturn in various avasthas would be as under :—

Shayana—Suffers from hunger and thirst, hard working, sickly in first portion of life and happy in the latter portion.

Upaveshana—Proud, gets imprisonment as a result of wrath of government, suffers from tuberculosis.

Netrapani—Very wealthy, owns lands, very patient and satisfied, has good knowledge of arts.

Prakasha—Devotee of Goddess Parvati and Lord Shiva, clever, wise, intelligent, sympathetic, happy.

Gamana—Wealthy, happiness from relations, capable.

Agama—Bereft of children, sickly, would be roaming about alone.

Sabha—Wealthy, happy, brilliant.

Aagama—Sickly, idiot, belongs to low caste, bereft of enjoyment.

Bhojan—would get richly flavoured meals, would suffer from eye trouble.

Nrityalipsa—Wealthy, charitable.

Kautuka—Would have the pleasure of enjoying dance and music by young beautiful girls.

Nidra—Would become a great personage of all tastes, capable of enjoying several merits in them, and would be happy.

Cf Brihat Parashara Hora

"Brihat Parashara Hora Shastra" by Maharishi Parashara is the greatest classic on Hindu Astrology. Its English translation with exhaustive notes is available with M/s. Ranjan Publications, 16, Ansari Road, New Delhi. Readers may write to them for its copy.

गोयुग्माजसुतागते शयनगेऽगावाढ्य आर्तोऽन्यगे
स्याज्जन्मन्युपवेशने नृपमतोऽप्यूनोऽधनो वद्रुमान् ।
चौर्व्यालशठारिभीर्धनहती रुङ्नेत्रपाणौ दृशोः
ख्यातो भूपसमो गुणी बहुधनः श्यामः प्रकाशे कृती ॥ २७ ॥

गमे सुखी ज्ञः सुतवान्नृपार्चितः स्मरी गदी क्रोधयुतोऽगमे शठः ।
सदस्यगो ज्ञः कृपणो गुणी धनी स्वबन्धुवादोऽरिभिरागमे च्युतिः ॥ २८ ॥

मन्दश्रीर्भुजिगे स्वबन्धुविधुरोऽगो भीरुरार्तः क्षुधा
दृग्दुःखी रिपुभीर्गदी विकृतधीः स्यान्नृत्यलिप्सागते ।
अन्यस्त्रीनिरतः पुनः परधनस्तेयी जनौ कौतुके
निद्रायां शुभदारधीसुतधनः केतावपीत्थं वदेत् ॥ २९ ॥

Slokas 27, 28, 29—The effects of Rahu in various avasthas would be as under:—

Shayana—While being posited in Taurus, Gemini, Aries or Virgo, if Rahu be in Shayanavastha, the native would be wealthy. Rahu's position in other signs would bring about unfavourable results for the native.

Upaveshana—The native would be penniless though favoured by the king or government.

Netrapani—Fear from thieves, serpents, enemies, rogues, loss of wealth, eye trouble.

Prakasha—Famous, like a king, good qualities, wealthy, dark in appearance, lucky.

Gamana—Happy, intelligent, good children, honoured by the king or government.

Agama—Does not receive affection or love, sickly, angry temperament, rogue.

Sabha—Learned, wealthy but miserly, good qualities.

Aagama—Differences with relations, fall from high position as a result of some conspiracy by enemies.

Bhojan—Suffers from hunger and separation from his family members.

Nrityalipsa—Eye-trouble and danger from enemies.

Kautuka—Thief, has illicit relations with other women.

Nidra—Good wife and children.

The effects of Ketu in different Avasthas would be the same as those of Rahu.

C.f. Brihat Parashara Hora has given separate effects of Ketu. They are also given after the description in regard to Rahu.

प्रतिश्लोकपादं मया प्रत्यवस्थाफलं पूर्वशास्त्रानुसारान्निबद्धम् ।
अतः सङ्करो न ग्रहाणां फले स्यात्फलं स्थानदृष्ट्यादियोगाल्लिखामि ॥ ३० ॥

Sloka 30—The author has in this sloka pointed out that he has described the effects of planets in different avasthas by using quarter of a sloka for each avastha. The effects described by him are in accordance with what has been said in ancient texts. Therefore, there should be no confusion in the mind of readers. In the slokas now to follow, the effects of planets in certain avasthas as a result of (1) the planets occupying particular houses and (2) of aspect received by them from other planets in a birth chart, would be described.

व्योम्नि त्रिकोणे यदि नेत्रपाणौ रविः स्मरेऽपीष्टफलप्रदाता ।
जनौ प्रकाशे व्ययदारमानस्थितः सदारात्मजनाशकर्ता ॥ ३१ ॥

Sloka 31—If Sun in Netrapani avastha be posited in 10th, 5th, 9th or 7th house, all desires of the native would be fulfilled. If Sun in Prakasha avastha be posited in 12th, 7th or 10th house, the native would see the death of his wife and children.

पुण्ये भुजौ पुण्यहरो रविः स्याच्चेत्कौतुके शत्रुगतोऽरिहन्ता ।
पुत्राङ्गनार्त्यै सुतदारगोऽर्कः सर्वास्ववस्थासु शुभः सितेऽब्जः ॥ ३२ ॥

Sloka 32—The native would be bereft of his moral strength if Sun being in Bhojan avastha occupies 9th house. The native would destroy his enemies if Sun in Kautuka avastha be posited in 6th house. The wife and children of the native would be in trouble if in the same avastha Sun be in 7th or 5th house. In whichever avastha Moon be, it would always be beneficial to the native in bright half of the month.

Comments—As regards Moon, the intention of the author seems to be to point out that the bad effects of an avastha would not affect Moon if the birth takes place in bright half of the month.

It would be beneficial to the native only if otherwise it be well disposed in the horoscope.

शयनेऽसृजि दारपुत्रगे ससुतस्त्रीविलयोऽथशत्रुगे ।
प्रथमस्त्र्यसुखं ह्यरीक्षिते सयमागौ शयने शिरोर्त्तयः ॥ ३३ ॥

Sloka 33—The native would suffer loss of children if Mars in Shayana avastha be posited in 7th or 5th house. If in similar avastha Mars be in 6th house, the first wife of the native would be deprived of all happiness. If Mars be aspected by an enemy planet or be associated with Saturn or Rahu, the native would suffer from some trouble in the head.

तनुगोऽक्षिगदं क्षतं कुजस्तनुगोऽसौ यदि नेत्रपाणिगः ।
दहनार्तिभयेन भङ्गकृन्मदगो हानिकरोऽङ्गनास्वपि ॥ ३४ ॥

Sloka 34—If Mars in Shayana avastha be posited in Ascendant, he would cause eye trouble and give a wound in some part of the body. If Mars in Netrapani avastha be in Ascendant, the native would suffer from fire and lose a part of the body. The same is likely to happen to his wife if Mars in Netrapani avastha, be placed in 7th house.

प्रकाशेऽद्रिपुत्रस्थितो हन्ति भौमः स्त्रियं सात्मजां पापयुक्पापकर्ता ।
सुते पुत्रहा नेत्रपाणौ सुतादो बुधः संसदी स्त्रीसुतस्थः सुताधः ॥ ३५ ॥

Sloka 35—If Mars being in Prakasha avastha be posited in 7th or 5th house, the native would have to suffer the loss of his wife and children. If in this disposition, Mars be aspected by a malefic, the native would indulge in sinful acts.

If Mercury being in Netrapani avastha, be posited in 5th house, a son of the native would die and a daughter born to him. The native is likely to get daughters, if Mercury in Sabha avastha be placed in 7th or 5th house.

भुजौ गुरौ चापधरे तनौ जनौ विसूनुरस्वः सखले त्रिकोणगे ।
तनौ स्मरे खे यदि नेत्रपाणिगे सिते फलं शस्तमनङ्गतः सुखम् ॥ ३६ ॥

Sloka 36—If Ascendant be Sagittarius and Jupiter in Bhojan avastha be posited there alongwith a malefic, the native would be childless. The native would find himself in dire poverty if Jupiter in similar dispositions be posited in 5th or the 9th house. Venus

would be favourable to the native if being in Netrapani avastha he be posited in 1st, 7th or 10th house, he would enjoy all happiness of the bed (i.e. he would have ample sexual satisfaction either from his wife or other women).

ददात्यवस्थासदृशं फलं शनिः सदात्र जन्मन्यशुभं शुभं च तत् ।
सुताङ्कगो जन्मनि निद्रितस्तमः करोति मर्त्यं शुभतीर्थवासिनम् ॥ ३७ ॥

Sloka 37—If Saturn be in a favourable avastha, the effect would be beneficial to the native. Malefic effect may be expected if Saturn be in an unfavourable avastha. The native would have the good fortune of living in holy places by the side of a river if Rahu in Nidra avastha be placed in 5th or 9th house.

अगौ शयाने च धनव्ययायगे भ्रमत्यवश्यं विधनो जनस्त्रसन् ।
स्वभोच्चमित्रज्ञसितर्क्षे उद्भवे शयान इष्टं फलमन्यथा न सत् ॥ ३८ ॥

Sloka 38—The native would be in poverty, in fear and be a wanderer, if Rahu in Shayana avastha occupies 2nd, 12th or 11th house. If Rahu in this avastha be in its own, friendly or exaltation sign or a sign the lord of which is Mercury or Venus, the result would be auspicious for the native. If Rahu be not so posited the result would be inauspicious.

तुङ्गादावपि पुत्रस्थः पापदृष्टयुतो यदि ।
निद्रागतोऽपत्यहरः सद्दृष्टस्त्वेकपुत्रहा ॥ ३९ ॥

Sloka 39—The native would lose all his children if Rahu even when placed in its exaltation sign or other favourable positions mentioned in the previous sloka, be posited in 5th associated with or aspected by a malefic and be in Nidra avastha. Only one issue would be destroyed if Rahu be in receipt of a benefic aspect.

खलः सनिद्रः खलपीडितो मन्दे स्त्रियो विनाशाय न सद्दृशा क्वचित् ।
मदेऽरिगेहे रिपुयुक्तवीक्षितः स्त्रियाः क्षयाय ध्रुवमत्र निद्रितः ॥ ४० ॥

Sloka 40—The native would lose his wife if a malefic in Nidra avastha be placed in 7th house, associated with or aspected by a malefic. This would not happen if such planet be associated with or aspected by a benefic. There would be definite loss of wife of the native if a planet in 7th house in Nidra avastha be in an inimical sign and be associated with or aspected by an inimical planet.

शुभदृष्ट्युते त्वेका भार्या नश्यति नापरा ।
कष्टयुक्ता भवेद्भार्या सदसद्दृग्युतेर्नृणाम् ॥ ४१ ॥

Sloka 41—If in the disposition referred to in the previous sloka, the planet receives benefic influence by way of association or aspect, there would be loss of only one wife. If there be both benefic and malefic influences on the said planet, it should be said that the wife's life would be full of hardships.

निद्रायां सखलगोऽष्टमे शयानो वा मृत्युं व्रजति नरो रिपुप्रकोपात् ।
पापे चाष्टम इह सद्ग्रहाढ्यदृष्टे स्वेशाढ्ये व्रजति हरेः पदं द्युनद्याम् ॥ ४२ ॥

Sloka 42—The native would die at the hands of his enemy if a planet in Nidra or Shayana avastha be placed in 8th house along with a malefic planet.

If malefic planet in 8th house be associated with or aspected by a benefic or the lord of 8th house itself, the native would be fortunate enough to attain the feet of Lord Vishnu on the banks of Ganges.

निजाग्रजातात्मजघासिरामकृते हि संकेतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना संकेतसंकेत इतः समाप्तिम् ॥ ४३ ॥

Sloka 43—Thus ends the Sanketa—Sanketa—the fifth of the work "Sanketanidhi" written by Ram Dayalu the astrologer for the benefit of Ghasi Ram Sharma, the son of his eldest brother Shri Vazir Chand Sharma, so that he may become proficient in astrology.

॥ इति सङ्केतनिधौ पंचमः सङ्केतः ॥

End of Fifth Sanketa

षष्ठसङ्केतः

Sanketa VI

अथ संहितां समनुसृत्य भावजं फलमालिखाम्यनुभवानुभावितम् ।
रिपुमध्यमित्रनिजभोच्चभे बलं क्रमशो यथोत्तरमुदीरितं बुधैः ॥ १ ॥

Sloka 1—The author indicates in this sloka that he is now going to describe the effects derived from the various houses in a birth chart, on the lines of principles laid down in the Samhitas (treatise) compiled by great ancient sages.

According to views of the ancient learneds, the strength of a planet goes on increasing according as it be posited in its enemy, neutral, friendly own or exaltation sign.

ग्रहः सुवर्गोत्तमवीर्यसंयुतो यदा पुमान् गर्भगतस्तदा नरः ।
बुधग्रहे स्त्री च नपुंसकोऽन्यथा द्विदेहवर्गेषु स चेच्छिशुद्वयम् ॥ २ ॥

Sloka 2—If in Adhana Lagna chart, or in query chart a male planet with adequate strength be posited in a benefic varga—Sign, Hora, Drekkana etc; it is to be declared that the child to be born would be a male. If such planet be a female one, it should be predicted that the child to be born would be female. If planet in question be impotent, (नपुंसक), the child to be born would also be so. If planet in question be in a dual sign, the forecast should be of the twin birth.

सबलखगगतांशतुल्यमासैर्यदि सितपक्ष इहास्ति गर्भमोक्षः ।
अधवलदलसंभवे तु मासैर्नयनगुणैरुदितैः स तैर्नवांशैः ॥ ३ ॥

Sloka 3—If there is a query as to when the child would be born, we have to proceed as follows : Find out how many Navamsas have been traversed by the strongest planet, at the time of query. If Moon be in the bright half of the month, it should be predicted that birth would take place in as many months as are indicated by the number of Navamsas passed by the planet in the sign concerned. The number of months would be twice the number of such Navamsas,

if Moon at the time of query be in the dark half of the month. Or, the period spent in the womb would be as many months as the number of Navamsas risen in Ascendant at the time of query.

लग्नात् षडष्टरिपुगैरशुभैर्युतोऽथ
दृष्टोऽखिलोत्तमबलस्त्रिकगश्च दुःस्थः ।
स्याद्गर्भहा गतनवांशमितैर्हि मासैः
शान्त्यादिना भवति भद्रमपि प्रमाणात् ॥ ४ ॥

Sloka 4—If planets capable of giving birth to child be in 6th, 8th or in the sign owned by an enemy planet and be associated or aspected by malefics posited in 6th, 8th, or sign-owned by enemy planets, the pregnancy would end in abortion. This is likely to happen in the month (after conception) indicated by the number of Navamsas travelld by the said planet in the sign occupied by it. It may be possible to prevent this tragedy by remedial measures recommended in Shastras.

राशि सः कालपुरुषस्य भवेद्यदङ्ग—
शीर्षादिकेऽत्र तपने तु तिलादि चिह्नम् ।
वह्नेः कुजे तमसि काष्ठशिलादिजं स्या—
न्मन्दे तु धातुजमथार्चित इष्टचिह्नम् ॥ ५ ॥

Sloka 5—In that particular part of the body signified by the sign occupied by Sun and which has been described as forming the head and other portions of Kalapurusha should be declared the existence of a mark, a mole or spot. If planet which occupies the sign be Mars, the mark would be caused through fire. In case of Rahu, it would be through wood, stone etc. Saturn would give the mark or spot through a metal and the mark or spot caused on account of Jupiter occupying a sign, would be a beneficial one.

Comments—The following sloka from Jataka Parijat gives the parts of the body of the Kalapurusha which each of the 12 signs represent—

Aries represents head, Taurus face, Gemini middle portion of the breasts, Cancer heart, Leo stomach, Virgo waist, Libra portion below the navel, Scorpio secret parts, Sagittarius thighs, Capricorn knees Aquarius legs and Pisces two feet.

द्वित्र्यादिपापसहिते सबुधेऽस्त्रजातं
कुब्जो रवीक्षितविधावशुभांशदृक्के ।
पङ्गुः शनीक्षितविधौ रविभार्द्धयाते
काणो व्ययस्वगसितार इनेन्दुदृष्टे ॥ ६ ॥

Sloka 6—If two, three or four malefics of which Mercury is one, be posited together in one sign, there would be in that part of body a scar caused by an ulcer.

The native would be hump-backed if Moon in a birth chart posited in a Navamsa or Drekkana occupied by a malefic and be aspected by Sun.

The native would be lame if Moon be in Sun's Hora and receives the aspect of Saturn.

The native would be one-eyed if in the birth chart, 12th and 2nd houses be inhabited by Venus and Mars jointly or separately and be aspected by Sun and Moon.

कीटे लग्ने कर्मगेऽर्के कुजार्कदृष्टे चन्द्रे चैणगे वामनः स्यात् ।
एवं लग्नेशे स्वगे मन्ददृष्टेन्द्वाढ्ये ह्रस्वो धर्मनाथेऽपि चैवम् ॥ ७ ॥

Sloka 7—The native would be of short stature if—

(1) Ascendant be Scorpio and Sun in 10th.

(2) Moon be in Capricorn and aspected by Mars and Sun.

(3) The Lord of Ascendant be associated with Moon in 2nd house and aspected by Saturn.

(4) The lord of 9th house be associated with Moon in 2nd house and aspected by Saturn.

जायाजायेशौ तनूतन्वधीशौ क्रूरौ चेत्स्तस्तस्य जाया दुरङ्गा ।
अम्बाम्बेशौ तादृशौ तस्य माता भाग्यभ्रात्रीशौ तथा चेद्दुरगिन्यः ॥ ८ ॥

Sloka 8—(1) If in a birth chart—

(a) 7th house be badly disposed and its lord be a malefic and

(b) Ascendant be badly disposed and its lord be a malefic, it should be declared that the wife of the native would have ugly looking marks on her body.

(2) It could be predicted that the mother of the native would have ugly looking marks on her body if Ascendant, its lord and

4th house and its lord be disposed in the same manner as in (1) above.

(3) The same could be predicted about the sister of the native if ninth house and the lord of 3rd house are also malefics.

खले स्मरेशे कटुवाक्प्रकोपना प्रिया प्रसन्ना च शुभे प्रियंवदा ।
नुरुद्भवांगात्सयमोडुपे मदे सकैतवा स्त्री यदि तौ स्त्रिया नरः ॥ ९ ॥

Sloka 9—The wife of the native would speak harshly and flare up quickly if the lord of 7th be a malefic. She would be of kind nature and speak sweetly if the lord of 7th be a benefic. The partner (wife or business partner) would be dishonest and having evil intentions, if Moon and Saturn be together in 7th from Ascendant.

खलोऽम्बिकेशोऽथ मदाङ्गपौ शुभौ तदा मतास्य व्यभिचारिणी प्रसूः ।
खदारपौ चेदशुभौ जलाङ्गपौ शुभौ तदा स्त्री व्यभिचारतत्परा ॥ १० ॥

Sloka 10—The mother of the native would be unchaste, if the lord of 4th is a malefic planet and the lord of 7th and Ascendant are benefics. It should be predicted that the wife of the native would be of loose morals if the lords of 10th and 7th are malefics and those of 1st and 4th are benefics.

राशित्रिभागे यतमे ग्रहः स्याद्दृशत्रिभागेऽपि फलं तु तस्मिन् ।
दशा तु शास्त्रात्परिकल्पनीया या यत्र युक्ता सुधियोद्भवादौ ॥ ११ ॥

Sloka 11—The effects of a planet would be felt in the beginning, middle or concluding portion of its Major Period in accordance with its position in 1st, 2nd or 3rd Drekkana of the sign in which it is posited. What method of period-reckoning should be observed should be decided by the Astrologer himself according to the directions of the Shastras (By Shastras the reference perhaps is to ancient works on Jyotish Shastra).

खेटादृष्टे वारियुक्तेक्षितेऽम्भस्येवं लग्ने द्वित्रिपुत्रारिपे वा ।
यद्वा क्रूरोऽङ्गे मदे सन् ख आर्कियंद्वाङ्गेऽब्जो भ्रातृगौ भौमशुक्रौ ॥ १२ ॥
तनौ कुजागू मदगाविनेन्दू यद्वान्त्यषड्द्व्यष्टसु यस्य खेटाः ।
केन्द्रेषु शून्येष्वथ नेज्यवर्गोऽङ्गे वाङ्गचन्द्रौ यदि गुर्वदृष्टौ ॥ १३ ॥
यद्वाङ्गपः सास्तपतिः स्थिराङ्गे खाङ्गाम्बुगोऽब्जः सखलोऽथवाङ्गम् ।
नेशेक्षितं स्युः परजातयोगाः स्यात्साच्छचन्द्रे नवमे सती स्त्री ॥ १४ ॥

Slokas 12-14—Illegitimate births would take place in the following dispositions :—

(1) When 4th house remains unaspected or an enemy planet be placed in 4th or aspects it.

(2) When Ascendant be unaspected by any planet or be occupied by the lords of 2nd, 3rd, 5th or 6th house.

(3) When a malefic be in Ascendant, a benefic in 7th and Saturn in 10th.

(4) When Moon be in Ascendant and 3rd house be occupied by Mars and Venus.

(5) When Ascendant be inhabited by Mars and Rahu and 7th be occupied by Moon and Venus.

(6) When four quadrants be vacant and all the planets be posited in 2nd, 12th, 8th and 6th houses.

(7) When Ascendant has no Varga of Jupiter or if Ascendant or Moon does not receive aspect from Jupiter.

(8) When the lords of Ascendant and 7th house be together in a fixed sign.

(9) When Ascendant, 10th or 4th house be occupied by Moon along with a malefic.

(10) When Ascendant be not aspected either by its lord or a benefic planet.

The wife of the native would enter into illicit relations with persons other than her husband, if Venus be posited in 9th house along with Moon.

Now the effects of the lords of Ascendant and other houses when posited in different houses :—

अथ स्थानप्रयुक्तलग्नादिभावेशफलम् ॥

लग्नगे तनुपतौ सुभगाङ्गो बाहुवीर्यविहितोत्कटकार्यः ।
चञ्चलो गतभयश्च मनस्वी दारयुग्मयुगपि व्यभिचारी ॥ १५ ॥

अर्थगे तनुपतौ धनिलीलः पण्डितो बहुगुणः शुभशीलः ।
लोलधीः सुकृतकृद्बहुमानी नैकदारसुरतोऽपि सुतार्थी ॥ १६ ॥

विक्रमे तनुपतावथ षष्ठे सिंहतुल्यबलविक्रमशाली ।
सर्वसम्पदधिको गुणिमान्यः स्याद् द्विभार्य उपभूपवदान्यः ॥ १७ ॥

अम्बुविष्णुपदयोस्तनुनाथे तातमातृसुखसम्पदुपेतः ।
सोदरैरुपचितो बहुकामः सुन्दरोऽभिजनसद्‌गुणवासः ॥ १८ ॥

पञ्चमे तनुपतौ सुतसौख्यं मध्यमं निगदितं मतिमद्भिः ।
प्रागपत्यपरितापपरीतः क्रोधवान्नृपतिसद्मनिवीतः ॥ १९ ॥

दारगे तनुपतावुत दारा दारितासुविकला मलधाराः ।
स्यात्प्रवासनिरतो विधुरोऽतो भूपभूरपि दरिद्र इवार्त्तः ॥ २० ॥

अष्टमे तनुपतौ व्ययभे वा द्यूतमन्त्रनिपुणोऽपि कदर्यः ।
स्तेयकृत्परकलत्रचरित्रो दूषितायतिरनर्थवहित्रः ॥ २१ ॥

भाग्यभे तनुपतावथवाऽऽये भाग्यवान् सुजनवल्लभमूर्तिः ।
कृष्णभक्तिनिरतः पटुवक्ता पुत्रदारसहितः सुहितश्च ॥ २२ ॥

Slokas 15-22—The effects of the lord of Ascendant in various houses would be as under :—

1st house—Strong and well-built body, would be able to accomplish mighty things by his own efforts and the strength of his arms. He would be unsteady but would have no fear. He would also be broadminded. He might be having two wives and still be of loose morals.

2nd house—The native would be wealthy, learned, and possessing many good qualities. He would be of good moral character, restless, famous and do pious deeds. He would be issueless although he may have more than one wife.

3rd house and 6th house—He would be courageous and strong like a lion. He would possess wealth in abundance. He would have good qualities, would be respected by all, would be in status like a king or next to him.

4th or 10th houses—He would be prosperous along with his parents. He would have good brothers and would be ambitious. He would be very attractive and liked by all on account of his good qualities.

5th house—Happiness of children, would lose his first issue; hot temperament, servant of the king/government.

7th house—Wife of the native would be put to much suffering. As a consequence though with high status he would also suffer and become a wanderer.

8th or 12th—Gambler, miserly, clever in offering advice, thief, adulterous, would have to face many troubles, unfortunate.

9th or 11th—Fortunate, remains in good society, devotee of Lord Sri Krishna, proficient in oratory, would be happy with his wife and children.

Comments—According to **Brihat Parashara Hora** the effects of lord of Ascendant in various houses would be as under:—

1st house—Strong body and limbs, thoughtful, agile, possesses two wives.

2nd house—Wealthy, happy, good natured, clever, two wives.

3rd house—Courageous like a lion, keeps up prestige, prosperity and property of every kind, two wives, intellectual capability, material happiness.

4th house—Happiness from father and mother, many brothers, great attachment to wife, praiseworthy habits, handsome looking.

5th house—Less than average happiness from children, loss of first child, service under Govt., keeps up prestige.

6th house—Bodily comforts of a poor order, troubled by enemies if lord of Ascendant be under malefic influence.

7th house—If the lord of Ascendant be malefic, wife would die. After that native would lose all interest in his life. If lord of lagna be a benefic, effects of lesser intensity would be felt.

8th house—Acquires expert knowledge in science, particularly ancient sciences, gambling, stealing and deceitful ways of living, suffers from excess of anger, commits adultery.

9th house—Fluency in talk, good wife and children, financial status, worships Maha Vishnu, enjoys luck more than average, liked by all, clever.

10th house—Revers father, help from father, honour and reputation, acquires, wealth by own efforts good earnings.

11th house—Financial gains, good nature, reputation, broad-minded.

12th house—Poor bodily comforts, spend thrift. If the lord of Ascendant be under benefic influence, the evil effects would be considerably lessened.

End of effects of the Ascendant Lord.

धनाधिनाथे धनगे धनधान्वितोऽभिमानवान् स्यात्कलयन्मृषा नवान् ।
भवेत्कलत्रद्वितयं त्रयं च वा न च क्वचित्सूनुरुरः पुरः सरः ॥ २३ ॥
धनेश्वरे विक्रमगेऽथवाम्बुगे पराक्रमी स्यान्मतिमान् गुणाग्रणीः ।
सदा सतृष्णस्त्रिविवेशवेधकः पराङ्गनारत्यभिसारपेशलः ॥ २४ ॥
धनेश्वरेऽरातिभगे रिपोर्धनं जनः समाप्नोति ततः क्षयं पुनः ।
पटुत्वपाटच्चरताकटोऽस्कटः कृतध्वजः स्यादधिगुह्यलाञ्छनः ॥ २५ ॥
धनेश्वरे कामगते चिकित्सको निजान्यजायभिगमेषु कोविदः ।
निजाङ्गना वारवधूरिवान्यगा प्रसूरसूरिव्यभिचारपारगा ॥ २६ ॥
धनेश्वरे मृत्युगृहं गते नरो निधिं लभेत क्षितिगं धनं च वा ।
स्त्रियाः सुखं ज्येष्ठसहोदरस्य वा न सोऽश्नुते क्वापि परं त्वघं ततः ॥ २७ ॥
धनेश्वरे विष्टग आयगेऽथवा जनः समुद्योगपरः पटुर्भवेत् ।
धनी च बाल्ये बहुधा रुजार्दितः स यावदायुः परतः सुखान्वितः ॥ २८ ॥
धनाधिनाथेऽम्बरवर्त्मगामिनि स्मरप्रियो मानधनी च पण्डितः ।
अनेकदारैर्वसुभिः शुभैर्युतः क्षितोऽर्थिभिः पुत्रसुखेन वर्जितः ॥ २९ ॥
धनाधिनाथे व्ययगेऽतिसाहसी वृथाभिमानी धनधर्मविच्युतः ।
स्वजीवनं भूपजनप्रसादजं सुखं न तस्य प्रथमात्मजन्मनः ॥ ३० ॥
धनेश्वरे लग्नगतेऽथ पुत्रगे नरः सदा स्यात्स्वकुटुम्बकण्ठकः ।
सुनिष्ठुरोऽनङ्गविधिप्रचारधीः परोपकार्यल्पधनश्च कैतवी ॥ ३१ ॥

Slokas 23-31—The effects of the lord of 2nd house in various houses would be as under :—

2nd house—If the lord of 2nd be in 2nd, native would be wealthy and proud. He would consider others as inferior to him. He may have two or three wives but would not have any son from any of them.

3rd or 4th house—Courageous, intelligent, good qualities, greedy, unfulfilled ambitions, illicit and secret relations with other women.

6th house—Gain of wealth from enemies which he would be robbed of soon, clever in manipulating things to his advantage, thief, litigant. He would have a mark on his sexual organ which would always be erect.

7th house—Medical man, clever in illicit relations with other people's wives. His wife would act similarly and have contacts with other people. Mother would also be unchaste having relations with low caste people.

8th house—Gets a treasure or wealth without making effort, no happiness from wife or his eldest brother, misery through wife.

9th or 11th house—Industrious, skilful and wealthy, afflicted with disease at an early age, happy in old age.

10th house—Erotic temperament, rich, honoured, learned, more than one wife, no happiness from children.

12th house—Bold and daring, no wealth, has high opinion about himself, irreligious, would live on favour of the king/government, no happiness from first child.

5th or 1st house—Considered as a thorn by his family (i.e. not liked by his family), hard hearted, propegating, helpful to others, little or no wealth, fraudulent.

Comments—According to **Brihat Parashara Hora,** the effects of the lord of 2nd house in various houses would be as under :—

1st house—Many sons, over sexed, irreligious, charitable disposition, helpful to others.

2nd house—Few or no children, satisfactory financial status, proud, two or three marriages.

3rd house—Valorous, intellectual ability, weakness for women, greedy, derides religion if there be malefic influence on the lord of 2nd.

4th house—Wealthy, all round prosperity, kingly status if lord of 2nd be exalted (Ascendant Scorpio) or associated with Jupiter.

5th house—Wealthy, sons also wealthy.

6th house—Financial gains through questionable sources or enemy if under benefic influence, generally loss through enemy and gambling, diseases in thighs.

7th house—Knowledge of medicine, weakness for women, wife unchaste if under malefic influence.

8th house—Sizeable financial gain of land, not very happy relations with wife, bereft of happiness from elder brother/sister.

9th house—Suffers from diseases and grief in early life, enjoys happiness for the rest of life, financially good status, goes on pilgrimage.

10th house—A bit over sexed, respected, education above average, financially a good status, more than one wife, no children.

11th house—All round gains, always striving, fame, keeps up prestige.

12th house—Commits sinful acts, dependent on service mostly under government, would not enjoy happiness from eldest son.

End of effects of the Second House Lord

सहजे सहजेश्वरो धनी बहुधा विक्रमवान् युतः सुतैः ।
सुखमीप्सितमश्नुते सदा परमानन्दितमञ्जुमन्दिरः ॥ ३२ ॥
सहजाधिपतौ सुखे सुते गगने वा स्थितवत्यसौ जनः ।
विविधाप्तिसुखो धनी सुधीरपि जायास्य परं तु निष्ठुरा ॥ ३३ ॥
सहजाधिपतावरातिगे सहजोऽरिः सहजस्य च स्वयम् ।
धनवानसुखी स्वमातुलै रतिमिच्छेदपि मातुलस्त्रिया ॥ ३४ ॥
नवमव्यययोः सहोदराधिपतौ दिष्टकलाबलाबला ।
सवितास्य परापराधकः सुखसामग्र्यपि दुःखभुक्तये ॥ ३५ ॥
सहजाधिपतौ मदेऽष्टमे नृपतिद्वारि मृतो ध्रुवं भवेत् ।
प्रथमे वयसि स्वतोऽसुखी परतन्त्रः परचौर्यकर्मकृत् ॥ ३६ ॥
सहजेश्वर आयलग्नयोर्निजदोरार्जितवित्तसौख्यभाक् ।
परसेवक आश्वमर्षयुक् कृशदेहः परसाहसी जडः ॥ ३७ ॥
सहजाधिपतौ धनस्थिते परजायाधनवृद्धलालसः ।
अकृशो गुदमैथुनप्रियः सुखहीनो ह्यलसोऽल्पकर्मवान् ॥ ३८ ॥

Slokas 32-38—The effects of the lord of 3rd house being posited in various houses would be as under :—

3rd house—Rich in every way, valorous, ambitions would be fulfilled, homely, happiness in family life.

4th, 5th or 10th house—Happiness through various sources, rich, intelligent, hard hearted wife.

6th house—Hostile relations amongst brothers, unhappy through maternal uncles, rich, may have illicit relations with maternal uncle's wife.

9th or 12th house—Rises to prominence through a woman, father doing harm to others, miserable life.

7th or 8th house—would die at the gate of king's palace, unhappy in early life, stealing habit may end in imprisonment.

11th or 1st house—Earns by his own efforts, would serve others, angry temperament, idiot.

2nd house—Becomes rich through women; strong body; homosexual, miserable, lazy, engaged in mean work.

Comments—According to **Brihat Parashara Hora** the effects of the lord of 3rd house in various houses would be as under :—

1st house—Earnings by own effort, courageous, knowledgeable, skilful.

2nd house—Fat but weak, poor incentive, little happiness, adulterous.

3rd house—Courageous, happiness form brothers, financial prosperity, full happiness.

4th or 5th house—Happiness, wealth, intellectual ability, wife unchaste.

6th house—Bitterness with brothers, financial prosperity, dislikes maternal uncles.

7th house—Serves king/government, distress in childhood but happy in later life.

8th house—Deceitful and adulterous, stealing habit, would sacrifice life for the country.

9th house—Little happiness from father, happiness in many directions, good luck through women.

10th house—Happiness, wealth, intellectual capability, wife unchaste.

11th house—Earns through trade or business, lean body, hard-hearted, sickly, helpful to others, knowledgeable.

12th house—Prosperity through women, worried even during happy moments, father's character undesirable.

End of effects of the Third House Lord

तुर्येश्वरे तुर्यगते सुमन्त्री जनो जनानामधिपः सुखी च ।
मानी धनाढ्यः शुभशीलवृत्तः स्यान्नागरोऽसावबलाप्रियोऽपि ॥ ३९ ॥
तुर्येश्वरश्चेन्नवमे सुते वा सुखी नरः सर्वजनप्रियश्च ।
गोविन्दपादार्पितचित्तवृत्तिर्मानी स्वबाहूर्जितवित्तभोगी ॥ ४० ॥
तुर्येश्वरेऽरातिगते नरः स्यात् क्रोधी मनस्वी बहुमातृकश्च ।
स्तेनोऽभिचारी खलाचेत्तवृत्तिः स्वयं निजानन्दविरोधशीलः ॥ ४१ ॥
सुखेश्वरे सप्तमगेऽङ्गगे वा विचित्रविद्यासहितो नरः स्यात् ।
स्वपूर्वसंपादितवस्तुरिक्तः प्रभूतदाराभिभवाद्विविक्तः ॥ ४२ ॥
तुर्येश्वरे रन्ध्रगते व्यये वा सुखेन हीनः पुरुषो नितान्तम् ।
तातस्य च स्वल्पसुखेन युक्तो नपुंसकः स्यादथ जारजातः ॥ ४३ ॥
तुर्येश्वरे कर्मगते नरः स्यान्नृपालमान्यश्च सदार्यवृत्तिः ।
रसायनज्ञश्च सदा प्रहृष्टो भुनक्ति सौख्यं विविधं जगत्याम् ॥ ४४ ॥
तुर्येश्वरे विक्रम आयभे वा न चातिरोगी पुरुषो धनी स्यात् ।
उदारमूर्तिर्गुणवान्वदान्यः शूरः स्वबाहूर्जितवित्तधन्यः ॥ ४५ ॥
तुर्येश्वरे वित्तगते सुभोगी कुटुम्बयुक्तः कुहकान्वितश्च ।
स्यात्साहसी मानधनैः समेतः सम्पत्प्रधानः सकलोपकर्ता ॥ ४६ ॥

Slokas 39-46—The effects of the lord of 4th house posited in various houses are given below :—

4th house—Good adviser, chief among men, witty, respected and wealthy, amicable qualities, cautious in regards to relations with women.

5th or 9th house—Popular, happy, devoted to Lord Govinda, broadminded, lives on his own earnings.

6th house—Irritable, angry temperament, brought up by many mothers (women), thief, evil disposition, does not care for his own comforts.

1st or 7th house—Learned in many sciences, loss of ancestral property, many marriages and separations.

8th or 12th house—Bereft of happiness, no happiness from father, impotent, illegitimate child.

10th house—Honoured by king/government, noble and pious character, clever in chemistry, cheerful, happy in many directions.

3rd or 11th house—Generally healthy, wealthy, generous, noble qualities, happy with self-earned wealth.

2nd house—Wealthy, takes full enjoyment of life, blessed with wife and children, company of cheats, helpful to others, amassing money would be his main aim of life.

Comments—According to **Brihat Parashara Hora** the effects of the lord of 4th house being posited in various houses would be as under :—

1st or 7th house—Highly educated, foresakes patrimony, cannot speak impressively before audience.

2nd house—All kinds of prosperity, hard-hearted, diplomatic, large family, material enjoyments.

3rd house—Valorous, having servants, benevolent, healthy, earns by his own effort.

4th house—Profession of a Ministerial or secretarial type, wealthy, intellectual capability, praiseworthy habits, respectful, liked by fair sex, material happiness.

5th or 9th house—Happiness, popular, worships Lord Vishnu, respectful, earns by his own efforts.

6th house—Little happiness from mother, revengeful, deceitful, evil disposition, adulterous.

8th house—On the whole no happiness, little happiness from father.

10th house—Commands respect from high personalities, knowledge of Chemistry and medicine, great mental happiness and contentment, material enjoyments and control over sense organs.

11th house—Sickly from diseases not capable of easy diagnosis, charitably inclined, praiseworthy habits.

12th house—Lacks manliness, if there be no benefic influence mother would be unchaste, little happiness from father.

End of effects of the Fourth House or Sukha Bhawa Lord

यस्य सुताधिपतिः सुतगः स्यात्तस्य निजोरसिजो न सुजीवः ।
स क्षणिकः किल निष्ठुरभाषी धर्मरतो मतिमानुपकारी ॥ ४७ ॥

पञ्चमपे रिपुगे व्ययगे वा स्वीयसुतोऽस्य रिपुत्वमुपेयात् ।
वा मृतपुत्र उताप्यनपत्यः क्रीतसुतः परदत्तसुतो वा ॥ ४८ ॥

पञ्चमपो यदि मन्मथगेहे सत्यवचाः शुभकर्मरतश्च ।
तुङ्गतनुः पतिभक्तिसमेतो धीरतरः स्थिरचित्त उदारः ॥ ४९ ॥

पञ्चमपेऽष्टमगे धनगे वाऽपत्यबहुत्वमुदीरितमाद्यैः ।
श्वाससकासरुजार्वितदेहः क्रोधयुतो धनितामदमत्तः ॥ ५० ॥

पञ्चऽमपो नवमे गगने वा यस्य च तस्य सुतो नृपतुल्यः ।
ख्यातियुतः स्वकुलाम्बुधिचन्द्रस्तीर्थकृदुद्यमसंहृततन्द्रः ॥ ५१ ॥

पञ्चमपे समवाप्तिगृहस्थे सर्वजनप्रियमूर्तिरुदारः ।
ग्रन्थकृदुत्तमधीर्बहुपुत्रः कोविदमान्य उपद्रवशून्यः ॥ ५२ ॥

पञ्चमपे तनुगे सहजे वा स्यात्कितवः पिशुनो बहुदम्भी ।
लोष्टमपीह न तेन वितीर्णं क्वापि जनाय धनस्य कथा का ॥ ५३ ॥

पञ्चमपो जननीगृहगश्चेन्मातृसुखं सुचिरं स भुनक्ति ।
बुद्धियुतः सचिवो युवदेहः सत्कमलाक्मलालितगेहः ॥ ५४ ॥

Sloka 47-54—The effects of the lord of 5th house being posited in various houses would be as under :—

5th house—Has a son with no proper means, unsteady in mind, harsh speech but inclined to do good deeds, intelligent, helpful to others.

6th or 12th house—Son becomes enemy, no issues, purchases a boy to adopt him as his son, adopts a child of another as his son.

7th house—Speaks truth, virtutous disposition, tall and loyal, determined, liberal hearted.

2nd or 8th house—Many children, patient of asthma and cold, hot temperament, proud of wealth.

9th or 10th house—His son would be like a king, famous and brilliant, pilgrimages to holy places, always active.

11th house—Very popular, broadminded, highly intelligent, would compose new works, many children, learned and respected, believer in non-violence.

1st or 3rd house—Rogue, defamer and cheat, selfish, does not help others at all.

4th house—Mother lives long, good intellect, gains high status (as that of Minister) in his young age, master of beautiful residence.

Comments—According to **Brihat Parashara Hora** the effects of the lord of 5th house being posited in various houses would be as under :—

1st house—Good sons, good knowledge of things, evil disposition, tendency to usurp other's wealth.

2nd house—Many sons, wealthy, liked by fair sex, fame.

3rd house—Liked by his brothers, tale bearer, greedy, selfish.

4th house—Long-lived mother, prosperity, wealthy, intelligent, ministerial or secretarial professions.

5th house—Loss of children if lord of 5th be connected with a malefic, harsh and impolite speech, charitably inclined, intellectual capability.

6th or 12th house—His own son would be inimical to him, loss of some children.

7th house—Religious, charitably inclined, superiority or greatness, faith in God and preceptor, bodily comforts and lustic.

8th house—Few children, bronchial disorders, little happiness.

9th or 10th house—Ability to write books, good reputation, head of the household, prince like son.

End of effects of the Fifth House Lord

शत्रुभनाथः शत्रुगृहे चेज्ज्ञातिविरोधः स्यात्सहजोऽस्य ।
अन्यजनैः सत्सौहृदवृद्धिर्यानयुतः सद्धीनजनार्द्धिः ॥ ५५ ॥

शत्रुभनाथे सप्तम आये वा तनुगेहे साहसवान् स्यात् ।
पुत्रविहीनो मान्य उदारः सद्गुणकीर्तिर्द्रव्यसमेतः ॥ ५६ ॥

शत्रुभनाथे रिःफमृतिस्थे रोगनिशांत कोविदवैरी ।
प्राणिविहिंसातत्परचित्तोऽथो परदारासक्तमनस्कः ॥ ५७ ॥

शत्रुभनाथे भाग्यगृहस्थे दारुशिलादेर्विक्रयकर्ता ।
संव्यवहारे क्वापि च हानिः क्वापि च वृद्धिश्चन्द्रकलावत् ।। ५८ ।।
शत्रुभनाथे व्योम्नि धने वा साहसयुक्तो वंश्यजनाग्र्यः ।
कर्मसु निष्ठावान् सुखयुक्तो नैकनिवासः प्रोक्तनिरुक्तः ।। ५९ ।।
शत्रुभनाथे भ्रातरि तुर्ये वाऽतिरुषा स्याल्लोहितनेत्रः ।
बा पिशुनो द्वेषी चलचित्तो वित्तसमेतः क्वापि मनस्वी ।। ६० ।।
शत्रुभनाथे पञ्चमगेहे चंचलमित्रद्रव्यसुखाढ्यः ।
प्रीत्यनुकम्पाधानतिसौम्यः स्यान्निजकार्येऽसौ निपुणोऽपि ।। ६१ ।।

Sloka 55-61—The following would be the effects of the lord of 6th house being posited in various houses :—

6th house—Inimical relations with dayadins, good friendship with others, owner of conveyances, helps the poor.

1st, 7 or 11th house—Daring, no children, respected, generous, good qualities, plenty of money, famous.

8th or 12th house—Sickly, violent, does harm to living creatures, hales learned men, illicit connections with the wives of others.

9th house—Dealer in wood, stone, etc; sometimes has losses in business and gains at other times.

2nd or 10th house—Courageous, devotion to duty, foremost in his family, changes of residence, happy, good knowledge of Shastras.

3rd or 4th house—Excessive anger making the eyes red, instable mind, defamer, wealthy.

5th house—No long standing friendship, wealth and happiness unsteady, loving and sympathetic disposition, always gets his work done.

Comments—According to **Brihat Parashara Hora** the effects of the lord 6th house being posited in various houses would be as under :—

1st house—Gain of wealth from enemy, courageous, no happiness from children, praise-worthy habits.

2nd or 10th house—Courageous, happiness in places outside his place of birth, fluency in conversation, takes care of his profession, head of the household.

3rd or 4th house—Noble at heart but utters lies at times, spiteful, wavering personality, good financial position, his eyes become red when he is angry.

5th house—Number of his relatives and his financial status would be unsteady, soft in nature and temperament, looks after his own welfare, fear complex.

6th house—Dislikes his own community but gets on well with outsiders, stays permanently in one place, ordinary prosperity.

7th house—Fame, praise-worthy qualities, courageous, wealthy, poor happiness in married life.

8th or 12th house—Sickly, not in good books of learned people, interest in women other than his own wife, sadistic.

9th house—Trades in stone/wood, loss of money through litigation, financial gains at times.

11th house—Financial gains from enemies, praiseworthy qualities, courageous, little happiness from children.

End of effects of the Sixth House Lord

दाराधीशे लग्नगे कामगे वा दारेष्वन्येषां नरो लम्पटः स्यात् ।
धीरः पौरः साध्वसध्वंसकर्ता वार्ता चित्ते कापि नैव स्थिरास्य ।। ६२ ।।

दाराधीशे षष्ठगे मृत्युगे वा रुग्णो नित्यं क्रोधयुक्तः स्मरार्त्तः ।
सौख्यं स्वप्नेऽप्यस्य न स्यात्कथंचिद्दारस्त्रीभिर्वा धनस्य क्षयः स्यात् ।। ६३ ।।

दाराधीशे वित्तगे भाग्यगे वा नानायोषासंगमात्सौख्ययुक्तः ।
सर्वारंभी दीर्घसूत्री च नित्यं चित्तं तस्य स्त्रीषु सक्तं नितान्तम् ।। ६४ ।।

दाराधीशे तुर्यगे व्योमगे वा पातिव्रत्योद्भासिता तस्य भार्या ।
धर्मात्मा स्यात्सत्यवादी च धीमांल्लोके नूनं दन्तवक्त्रामयार्तः ।। ६५ ।।

दाराधीशे भ्रातृगे लाभगे वा तस्यापत्यं कालदंष्ट्राविदीर्णम् ।
जीवेत्कन्या क्वापि पुत्रोऽन्यजो वा पुत्रप्राप्तिर्यन्त्रमन्त्रौषधाद्यैः ।। ६६ ।।

दाराधीशे द्वादशस्थे दरिद्रो द्रव्ये सत्यप्येव दीनः कदर्यः ।
भार्या चास्य स्तेनकन्या दरिद्रा वस्त्राजीवी नीचसङ्गी स्वयं स्यात् ।। ६७ ।।

दाराधीशः पञ्चमे चेन्मनस्वी मानी चञ्चन्मानवोदग्रयायी ।
श्रीमाञ्छश्वत्सद्गुणैः संयुतश्च नित्यं हृष्टो मृष्टपुष्टप्रतिष्ठः ।। ६८ ।।

Slokas 62-68—The effects of the lord of 7th house being posited in various houses would be as under:—

7th house—Running after other people's wives, bold, unsteady mind, does not stick to his words.

6th or 8th house—Sickly, always angry and love sick, happiness, wastes money on prostitutes.

2nd or 9th house—Happy in the company of beautiful women, eager but slow in work, always has women in his mind.

4th or 10th house—Wife very chaste, virtuous, keen intellect, speaks truth, suffers from diseases of teeth and face.

3rd or 11th house—The male child of the native would not survive, only the girls may survive, son can be had by wife's intercourse with another person, son may also be had by remedial measures such as use of a talisman, recitation of mantras, treatment with medicinal herbs.

12th house—Mean, greedy, wife daughter of a thief and penniless person, livelihood by sale of clothes, friend of low class people.

5th house—Proud, honourable, leader amongst men, always wealthy, happy, good qualities, improvement in status by association with greatmen.

Comments—According to **Brihat Parashara Hora** the effects of the lord of 7th house being posited in different houses would be as follows:—

1st or 7th house—Interest in women other than own wife, cruel, educated, courageous, suffers from rheumatism.

2nd or 9th house—Contacts with a number of women, gains through women, a bit oversexed, in the habit of planning before hand.

3rd or 11th house—Loss of male children or there would be birth of girls only, there may be birth of boys after remedial measures according to Shastras.

4th or 10th house—Would not get a chaste wife, charitably inclined, religious bent of mind, dental disorders if lord of 7th be in 4th.

5th house—Praiseworthy habits, high prosperity, contentment and happiness.

6th or 8th house—Sickly wife, never enjoys evil thoughts.

12th house—Suffers poverty, stingy, lives by trade in cloth, the wife would be stealthy and poor.

End of effects of the Seventh House Lord

निधनपे निधनं समुपाश्रिते भवति चौर्यपरो गुरुनिन्दकः ।
खलविदेवनकृत्परवञ्चको युवजने निरतास्य सदाङ्गना ॥ ६९ ॥

निधनपे सततं तपसि स्थिते क्षपणकाद्यनुगोऽवरदारकः ।
परवधूधनधर्मरुचिः स्वयं परभवाऽशुभसन्ततिरङ्गना ॥ ७० ॥

निधनपे नुखगे सुखगेऽपि वा विगतबन्धुरसौ पिशुनः कुधीः ।
जननतो जननीजनकावुपान्तकगती स्वयमीतिविभीतिभाक् ॥ ७१ ॥

निधनपे सुतगामिनि वाऽऽयगे किल कृतेऽपि सुकर्मणि याप्यता ।
न कमला लभते स्थिरतां गृहेऽनुजुमतिः स्वयमस्थिरचेतनः ॥ ७२ ॥

निधनपे रिपुगे व्ययमेऽपि वा सततमामयबाधनयार्दितः ।
भुजगतोयभवाहतिजव्यथा भवति पूर्ववयस्यमिता ध्रुवम् ॥ ७३ ॥

निधनपे मदगते तनुगेऽथवा भवति वै रमणीद्वितयं नृणाम् ।
स्वयमनिष्टमतिर्गरुडध्वजे व्रणरुजा परिपीडितदुस्तनुः ॥ ७४ ॥

निधनपे धनगेऽथ तृतीयगे भुजपराक्रमवीर्यविवर्जितः ।
द्रविणमस्य भवेत्कृशतां गतं न च कथंचन नष्टधनाप्तिभाक् ॥ ७५ ॥

Slokas 69-75—The effects of the lord of 8th house being posited in different houses would be as follows :—

8th house—Intent on stealing other people's properties, defames persons older to him, gambler, cheat, wife of loose moral character.

9th house—Sells medicines, bad wife, the native is also after other people's wives and money, wife of poor parentage, wife mother of illegitimate children also

4th or 10th house—Bereft of relations, back-biter, wicked, loses his parents in his childhood, faces many calamities.

5th or 11th house—Good acts without beneficial results, unsteady in nature, wealth also unsteady, wicked mentality.

6th or 12th house—Always sickly, liable to be bitten by serpent or crocodile in childhood.

1st or 7th house—Two marriages, atheist, suffers from ulcers in the body.

2nd or 3rd house—No courage, would lose wealth permanently.

Comments—According to **Brihat Parashara Hora** the effects of the lord of 8th house being posited in various houses would be as follows :—

1st or 7th house—Two wives, non-believer in Lord Vishnu, suffers from wounds or ulcers which do not heal up for a long time.

2nd house—Scanty earnings, seldom gets repayment of money advanced by him, not always healthy.

3rd, 4th or 10th house—Utters lies, few relations, fear complex, sudden or abrupt loss of brother, mother or father if 8th lord be posited in 3rd, 4th or 10th house respectively.

5th or 11th house—Wanting in common-sense, poor finances in early life, better finances in later life, public disbelieves him.

6th house—Conquest over enemies, would be sickly if 6th be in a malefic sign.

8th house—Long life if 8th lord be weak, life up to 60, taste for gambling, cheating, utters lies, blames his master and teacher, unchaste wife.

9th house—Highly sinful, non-believer in God, bereft of children, adulterous.

12th house—Sickly throughout due to diseases arising from water, poison or metals.

End of effects of the Eighth House Lord

भाग्यगृहेशे भाग्यभगे स्याद्धनधान्योपेतगृहः ।
सोदरसम्पत्सौख्ययुतः कांतिसमेतः साधनभाक् ॥ ७६ ॥

भाग्यपतौ तुर्याम्बरगे सैन्यपतिर्मन्त्री सुकृती ।
क्रोधविहीनः साहसकृत्कीर्त्यनुभूत्युद्भूतसुखः ॥ ७७ ॥

भाग्यभपे लाभात्मजगे भाग्ययुतो मानी सुभगः ।
भक्तिरतः श्रीमान् सुकृती सद्गुणवान् सद्धीसहितः ॥ ७८ ॥

भाग्यभपेऽन्त्यार्यष्टमगे भाग्यविहीनः स्यात्पुरुषः ।
मातुलसौख्यं मातुलितं ज्येष्ठसहोत्थव्याध्यवधिः ॥ ७९ ॥

भाग्यभपे कल्पस्मरगे कीर्तिसमेतः सद्गुणवान् ।
यस्य चिकीर्षास्यात्र भवेत्तत्क्वचनेयात्सिद्धिमपि ॥ ८० ॥

भाग्यभपे भ्रातृस्वगते भाग्यविधाने नित्यरतः ।
सद्गुणवान् कामी धनवान् कोविद इष्टार्थः सकलैः ॥ ८१ ॥

Slokas 76-81—The effects of the lord of 9th house being posited in different houses would be as follows:—

9th house—Wealthy, house-full of grains, many brothers with whom he has happy relations, wishes fulfilled.

4th or 10th house—Minister or commander of army, virtuous, no anger, famous and happy.

5th or 11th house—Fortunate, honourable and happy, virtuous with good qualities, charitable.

6th, 8th or 12th house—Unlucky, happiness from uncle only through money, elder brother's life miserable.

1st or 7th house—Very famous for his good qualities, wishes fulfilled.

2nd or 3rd house—Labours to get luck, good qualities, passionate and wealthy, learned, fulfilment of desires.

Comments—According to **Brihat Parashara Hora** the effects of the lord of 9th house when posited in different houses would be as follows :—

1st or 7th house—Praiseworthy habits, good reputation, sometimes his planned endeavours fail to yield fruitful results.

2nd or 3rd house—Good finances, frequent warries about his own prosperity, praiseworthy habits, weakness for women, learned, respect from public.

4th or 10th house—A Minister or a commander, charitable inclination, respected, fluency in conversation and speaking, courage.

5th or 11th house—Respect from many sources as he is rich, faith in preceptor, respected, courage, praiseworthy habits.

6th, 8th or 12th house—Never enjoys prosperity, no happiness from maternal uncles or elder brothers particularly if lord of 9th be in 6th or 8th.

9th house—Handsome, steady agricultural, financial and material prosperity, happiness from brothers and sisters.

End of effects of the 9th House Lord

व्योमगे व्योमभेशेऽथ पातालगे ज्ञानवान् सद्गुणी केसरीवोद्भटः ।
धर्मशीलः सदा सत्यसन्धो नरो निर्जरप्रष्ठविद्वज्जनेज्यापरः ॥ ८२ ॥
व्योमभेशे सुतस्थेऽथवावाप्तिगे संततिद्रव्यसम्पत्समृद्ध्यूर्जितः ।
इन्दिराच्छन्दिव दारुसन्मन्दिरः सत्यवादी सुखी हृष्टचित्तो भवेत् ॥ ८३ ॥
व्योमभेशे व्ययारातिरंध्रस्थिते शत्रुभिर्वा रुजा सर्वदा पीडितः ।
प्राज्यचातुर्यसम्पन्नमुख्योऽप्यसौ स्यात्काचित्कथंचिन्न चानन्दित ॥ ८४ ॥
व्योमगेहाधिपे जन्मलग्नस्थिते सत्कवित्वादिचंचद्गुणैः संयुतः ।
आमयैरर्दितो दुःखितः शैशवेऽथार्थसिद्धिः परस्तात्सुखोदग्रता ॥ ८५ ॥
व्योमभेशे स्मरभ्रातृवित्तस्थिते लब्धवर्णो जनः स्यान्मनस्वी तथा ।
सत्यधर्मप्रतिष्ठावरिष्ठो गुणी लोकविख्यातकीर्तिः कृपासागरः ॥ ८६ ॥

व्योमभाधीश्वरे भाग्यभावं गते
भाग्यसौभाग्यसौजन्यसौधो नरः ।
किन्तु चिंताऽपि भाग्योदये स्यात्क्वचि—
न्मानसं नाव्यवस्थाव्यवस्थाकरम् ॥ ८७ ॥

Slokas 82-87—The effects of the lord of 10th house when posited in different houses would be as under:—

4th or 10th house—Wise with good qualities, brave like a lion, virtuous, speaks the truth, has grace of gods, pays respect to learned men.

5th or 11th house—Wealth in abundance, many children, his house would be meeting centre of wealthy persons, truthful, has all comforts and happiness.

6th, 8th or 12th house—Troubled by enemy or disease, remains sad although intelligent and clever.

1st house—Good poet, likeable qualities; sickly and troubled in early age; happy in later life.

2nd, 3rd or 7th house—Learned, proud, virtuous, truthful; noble; world-famous; symapathetic and merciful.

9th house—Fortunate in every respect, magnanimous but remains worried and without peace of mind inspite of his prosperity.

Comments—According to Brihat Parashara Hora, the effects of the lord of 10th house when posited in different houses would be as under:—

1st house—Capability of written expression; author of books; sickly in early life but happy later; financial prosperity grows slowly but surely.

2nd, 3rd, 7th or 10th house—Noble heart and intellectual ability; fluency in speech; right conduct; well off; professionally a successful man if lord of 10th be in 10th house itself.

4th or 9th house—Knowledge; happiness; Courage; worship of God, and preceptor; right conduct.

6th house—Troubled by enemies; poor inspite of ability; little happiness from father.

8th house—Long life; speaks ill of others; irreligious.

12th house—Worries; fear from enemies; losses due to King/Government.

End of the effects of Tenth House Lord

लाभेशो यदि समवाप्तिगेहयातो
वाग्मी स्यात्पुरुवरः सुखी समृद्धः ।
पांडित्यं सकलविधं च सत्कवित्वं
सत्प्रीत्यै प्रतिदिनमस्य वृद्धिमेति ॥ ८८ ॥

रिःफस्थो यदि समवाप्तिगेहनाथः
संसर्गो यवनजनैस्तदा सदा स्यात् ।
कान्ताभी रमणपरः स्मरोत्थभावैः
कामार्त्तः क्षणधिषणोऽतिलम्पटश्च ॥ ८९ ॥

लग्नस्थो यदि समवाप्तिभावनाथः
स्याद्वक्ता धनसहितः कुतूहलात्मा ।

सर्वत्राविषममतिः प्रसन्नचेता
विख्यातः खलवियुतश्च सात्विकात्मा ॥ ९० ॥

लाभेशे सहजगतेऽथ वित्तयाते
तीर्थेषु प्रगुणधिया कृतार्थभूतः ।
सत्यकार्येष्वपि कुशलोऽतिलोलचित्तः
स्वल्पस्वोऽनवरतशूलरोगदुःखी ॥ ९१ ॥

लाभेशे सुखसुतभावगामिनि स्या—
न्मानार्थो बहुविधसौख्यभाङ्मनुष्यः ।
धर्मात्मा शुभपुमपत्यवीर्यसम्प—
त्संयुक्तः शुभफलसिद्धिभूषितश्च ॥ ९२ ॥

लाभेशे रिपुभवनस्थिते नरोऽसौ स्याद्देडो विविधरुजार्दितः सदैव ।
सार्वात्म्येन च सुखवानपि प्रवासी गच्छेदस्य तु परसेवयैव कालः ॥ ९३ ॥

लाभेशे मदगृहगेऽथ रन्ध्रयाते नो जीवेदिह वनिता नरस्य काऽपि ।
कामार्तो धनसहितः प्रकृत्युदारः कौलीनेऽप्यनभिमतव्ययोऽप्रबुद्धः ॥ ९४ ॥

लाभेशे नवमगतेऽथवाऽम्बरस्थे भूपालैरपि परिपूजितांघ्रिपद्मः ।
धर्मात्मा कृतिकुशलश्च सत्यवादी विख्यातो धनसहितोऽपरोपकर्ता ॥ ९५ ॥

Slokas 88-95—The effects of the lord of 11th house when posited in different houses would be as under :—

11th house—Leader of men; eloquent speaker; everything available in abundance; learned; composer of poems; increase good qualities day-by-day.

12th house—Association with yavanas (people of other religions); contact with young women; passionate; ultimately a man of very loose moral character.

1st house—Fluent speaker; wealthy; just and impartial; cheerful disposition; famous; bereft of undesirable associations; good at heart.

2nd or 3rd house—Pilgrimage to holy places and baths in sacred rivers etc. as a result of his religious inclinations; virtuous acts; steady mind; miserable on account of attacks of pain in the stomach.

4th or 9th house—All riches; happy in all respects; good conduct; powerful; obedient sons; enjoys fruits of good and pious deeds in previous life.

6th house—Deaf; also otherwise sickly; Though happy but would be away from home; takes pleasure in doing service to others.

7th or 8th house—Not liked by women; Passionate; generous; wealthy; spends money on those who act against him.

9th or 10th house—Homage from kings or Governments; good conduct, perfect; truthful and helpful to others; famous; respected; wealthy.

Comments—According to Brihat Parashara Hora, the effect of the lord of 11th house in different houses would be as follows :—

1st house—Financial prosperity, pious and humble; fluency in speech; always happy.

2nd or 3rd house—Pilgrimage to holy places; clever; suffers from colic pain if lord of 11th house be in 3rd house.

4th or 5th house—Happiness and material enjoyment in every respect; children; virtuous, charitable; endeavours crowned with success.

6th house—Various diseases but material enjoyments of every kind; lives away from birth place; helpful to others; servitude.

7th house—Gains from wife's family; broadminded; able; Oversexed/henpecked.

8th house—Losses in gambling or secret undertakings; long life; wife dies first.

9th or 10th house—Respect in higher circles; clever; truthful; right conduct; adheres, to his religion.

11th house—Eloquent in speech; learned; ability to write books; prosperity grows like waxing moon.

12th house—Company of men of low castes; a bit oversexed; more than one wife; poor longevity.

End of the effects of Eleventh House Lord

व्ययभावपतौ व्ययगे रिपुगे वापापकृद्भवेन्मनुजः ।
मातृविरोधी क्रोधी सन्ततिदुःखी परावलाभोगी ॥ ९६ ॥

व्ययभावपतौ मदगे तनुगे वा दुर्बलोऽतिकफरोगी ।
धनविद्याविधुरोऽसौ भार्यासुखवर्जितो नित्यम् ॥ ९७ ॥

व्ययनाथे धनरन्ध्रस्थितेऽच्युतेऽस्याच्युता भक्तिः ।
संपन्नः सकलगुणैः प्रियवादी धार्मिको भवेत्पुरुषः ॥ ९८ ॥

व्ययनाथे धर्मस्थे सहजस्थे वा शरीरपोषणकृत् ।
नित्यं द्वेष्टि ज्येष्ठान् प्रजा च भार्या गुरूंश्चापि ॥ ९९ ॥

व्ययनाथे सुखगे वा स्त्रे वा सुततातमातृसुखहानिः ।
परगृहवाणिज्याद्यैः क्षेत्राद्यैश्च क्वचिज्जीवेत् ॥ १०० ॥

व्ययनाथे सुतभे वा लाभे वापत्यसौख्यविधुरः स्यात् ।
दत्तक्रीतसुताद्यैर्मणिमुक्ताद्यैश्च निर्वाही ॥ १०१ ॥

Slokas 96-101—The effects of the lord of 12th house when placed in different houses would be as under :—

6th or 12th house—Sinful acts; hot temperament; hates mother; no issues; would have contacts with other people's wives.

1st or 7th house—Weak body; sickly on account of excess of phlegm; no wealth; uneducated; no conjugal happiness.

2nd or 8th house—Keen devotee of Lord Krishna; good conduct; kindly nature; charitable.

3rd or 9th house—Takes care of the upkeep of his body and health; hates his elders his wife and children and those who are superior to him in position.

2nd or 4th house—No happiness to children, father and mother ; lives in other people's house and earns his livelihood by trade or agriculture.

5th or 11th house—No children; adopts or purchases a boy; possesses pearls, jewels etc.

Comments—According to Brihat Parashara Hora, the effects of the lord of 12th house while posited in different houses will be as follows :—

1st house—spendthrift; weak constitution, phlegmatic disorders; little wealth, and poor education.

2nd house—Worships Lord Vishnu; right conduct; sweet speech; praiseworthy habits.

3rd house—Little happiness from brothers; envious and selfish.

4th house—Little happiness from mother, may not have a house of his own, nor a conveyance.

5th house—Few children; pilgrimage; spends heavily on his children.

6th house—Inimical to men of his own community; angry; sinful; unhappy; adulterous.

7th house—Inspite of his lavish expenses on wife/women, no happiness from opposite sex.

8th house—Gains alround; sweet tongue; medium span of life.

9th house—Selfish, bitterness with elders and preceptor.

10th house—Poor happiness from father: expenses for and on account of King/Govt.

11th house—Gains occasionally.

12th house—Heavy expenses; little bodily happiness; angry temperament.

End of the effects of Twelfth House Lord

बलाबलविवेकतः फलमिहोदितं कोविदैः
कुजो निजचतुर्थभूफलविशेषदो वक्रगः ।
स्वतः सुतफलं गुरुः सुखफलं बुधः स्त्रीफलं
सितो नियतिजं शनिर्धनफलं विधुर्वैषुवे ॥ १०२ ॥

Sloka 102—The effects of the lords of various houses when posited in different houses as described above, would be realised in proportion to the strength or weakness of the planets, house concerned and their vargas.

Mars when retrograde, would specially show the effects of the house that is fourth from it. Jupiter would produce particularly the effects of the house fifth from it, Mercury would show the effects of the house fourth from it. Venus of the house seventh from it and Saturn of the house ninth from it. Moon will cause effects of the house second to it at the time of its transit through the Equinoctal point.

राश्यादौ शुभयोगाद्ये फलं यच्छन्ति खेचराः ।
विमृश्य सर्वं वक्तव्यं संहितोक्तविधाश्रितम् ॥ १०३ ॥

Sloka 103—Planets placed at the beginning of a sign produce effects beneficial or malefic in accordance with their association with or aspect by benefic or malefic planets and not at the end of the sign. All these principles are based on those contained in Samhitas (text) written by ancient astrologers.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना सांहित्यसङ्केत इतः समाप्तिम् ॥ १०४ ॥

Sloka 104—Thus comes to close the Samhita Sanketa containing the essence extracted from various Samhitas—the sixth of Sanketa-nidhi—a work written by Rama Dayalu the astrologer, for the benefit of Ghasi Ram Sharma, the son of his eldest brother, so that he may become proficient in astrology.

॥ इति षष्ठ सङ्केतः ॥

End of the sixth Sanketa

सप्तमसङ्केतः

Sanketa Seven

अथ स्वसङ्केतविशेषलेशतः फलं बलं वीक्ष्य खगस्य कल्प्यते ।
पुरा धरा द्वादशभावभाषिता विचारणीयैव समस्तवस्तुनः ॥ १ ॥

Sloka 1—In this Sanketa the Author deals with certain effects—good or bad which according to him have been described by our ancient sages and which are not generally found in other works. The author advises that in a birth chart all the twelve houses should be critically examined by the astrologers and only then the result should be declared.

तानवं वर्णचिह्ने वयो जीवनं जातिशीले सुखाद्यं तनोश्चिन्तयेत् ।
द्रव्यरत्नस्वधात्वादि मित्रं धनात्साहसभ्रातृभृत्याध्वपित्र्यं कृतेः ॥ २ ॥

Sloka 2—From the first house should be considered everything about the native's body, complexion, marks or moles, longevity, manner of living, caste, temperament, happiness or otherwise.

From the second house should be found out all about goods, precious stones, wealth minerals etc. possessed by the native and also about his friends.

From the third house should be examined all matters relating to courage, brothers, servants, journeys and father.

Comments—It is not clear how anything about father could be considered from the third house. The following slokas from Brihat Parashara Hora are relevant in regard to these houses :—

देहं रूपं च ज्ञानं च वर्णं चैव बलाऽबलम् ।
सुखं दुखम् स्वाभावश्च लग्नभावान्निरीक्षयेत् ॥
धनधान्यं कुटुम्बांश्च मृत्युजालमित्रकम् ।
धातुरत्नादिकं सर्वं धनस्थानान्निरीक्षयेत् ॥
विक्रमं भृत्यभ्रात्रादि चोपदेशप्रयाणकम् ।
पित्रौर्वै मरणं विज्ञो दुश्चिक्याच्च निरीक्षयेत् ॥

Our doubt has been cleared to some extent in the last Sloka according to which amongst other things only death of father and mother should be considered from the third house. If 9th house be for father, 7th from 9th viz. 3rd would be the maraka or death-inflicting house for father. 4th house is for mother, 12th to 4th viz. 3rd is house of expenditure and losses to the mother.

प्राक्स्वभूक्षेत्रगेहप्रसूकं सुखात् मन्त्रविद्याधनोपायगर्भान् सुतात् ।
बन्धमान्द्यारिभीमातुलाद्यं रिपोः स्त्रीहृताध्वच्युतामर्षविटत्वं मदात् ॥ ३ ॥

Sloka 3—From fourth house should be examined all about ancestral property, wealth, lands, dwelling place and mother's happiness. From the fifth house we should consider every thing about mantras, learning (education), means of earning money and children. All about one's arrest or imprisonment, diseases, the native is likely to suffer from enemies, maternal uncle and his family etc., should be considered from the sixth house. The seventh house deals with matters relating to stolen or lost articles, wife or other women coming in contact with the native, losing of temper, partners in trade etc.

c.f. Brihat Parashara Hora

वाहनान्यथ बन्धूंश्च मातृसौख्यादिकान्यपि ।
निधिं क्षेत्रं गृहं चापि चतुर्थात् परिचिन्तयेत् ॥
यन्त्रमन्त्री तथा विद्या - बुद्धेश्चैव प्रबन्धकम् ।
पुत्रराज्यापभ्रंशादीन् पश्येत् पुत्रालयाद् बुधः ॥
मातुलान्तकशङ्कानां शत्रूंश्चैव व्रणादिकान् ।
सपत्नीमातरं चापि षष्ठभावान्निरीक्षयेत् ॥
जायामध्यप्रयाणं च वाणिज्यं नष्टवीक्षणम् ।
मरणं च स्वदेहस्य जाया भावान्निरीक्षयेत् ॥

दुर्गनष्टकुटुम्बयुद्धमृतस्वकाध्यरिसंक्षयान्
मृत्युतोऽथ शुभाप्त्युपायरतीष्टदिष्टसृतीः शुभात् ।
पुण्यपण्यमहर्धिपैतृकमम्बरात्सह मुद्रया-
ऽर्घेश्वरस्वसुतासुहृत्पशुसत्प्रयोजनमाथतः ॥ ४ ॥

Sloka 4—The 8th house is concerned with everything about places difficult to reach, lost articles, differences amongst members of the family, dead relations, mental trouble, and destruction by or of enemy.

From the ninth house are considered matters relating to sources of profit or gains, happiness, pleasure, desires, luck and road (journeys).

The tenth house deals with matters concerning meritorious deeds, business, gain of wealth, shraddha on deceased ancestors, etc.

Matters like homage, gifts, king, gains of wealth, daughters, friends cattle, real and good effects are to be lookod from the 11th house.

पण्डितो व्ययतो व्यथाकृतवैरिरोधमुखं वदे-
द्युज्यतेऽत्र पुरोक्तभावविचाराणाऽपि सधारणा ।
भावयुग्मभिहीभयत्र तनोः स्मरादपि तद्व्ययं
नीचगस्य निचोच्चवीक्षणतः फलं सकलं ध्रुवम् ॥ ५ ॥

Sloka 5—Various kinds of difficulties; sufferings, caused obstacles by the enemy, imprisonment, etc. should be considered from 12th house by the pundits in astrology.

c.f. Brihat Parashara Hora

यव्यं च वैरिवृत्तान्त-रि:फमन्त्यादिकं तथा ।
व्ययाच्चैव हि ज्ञातव्यमिति सर्वत्र धीमता ॥

Sloka 5 (continued)—In this connection all the effects mentioned in the previous Sanketas should also be kept in mind when the effects of a house are analysed. The disposition of two houses on each side of the said house, seventh house, Ascendant and 12th from each of them should also be taken into account as they also influence the results. The effects are also influenced as a result of aspect on houses from planets in debilitation, exaltation, own signs etc.

किन्तु यद्भावपो नीचगः खेचरस्तत्फलं यच्छतीहाशुभं निश्चयात् ।
तुङ्गगोनीचयुक्तोऽपि मध्यं फलं नीचगस्तुङ्गगाढ्योऽपि तादृङ् मतः ॥ ६ ॥

Sloka 6—The following points have also to be taken into consideration.

(1) When the lord of a house be posited in its sign of debilitation, he cannot be expected to yield favourable results.

(2) When a planet in its sign of exaltatian be associated with a planet in debilitation, it would give only medium results.

(3) When a planet in its debilitation sign be associated with one in exaltation, it would also give medium results.

पूर्णदृष्ट्या तु यद्भावदर्शी ग्रहो लग्नतो यत्र राशिस्तदीयो भवेत् ।
तन्मिताब्दे फलं तस्य वाच्यं यथाङ्गान्ध्ययान्तं समा द्वादशाग्रे तथा ॥ ७ ॥

Sloka 7—When a planet aspects fully a house the effects would be realised in the year signified by the number of the sign owned by that planet counted from Ascendant. The effects should be predicted in accordance with this principle for native's whole life by the addition of as many twelve year periods as may be necessary.

चेदाद्ये वयसि खगः फलं तदीयं
तस्मिन्नेव वयसि वाच्यमत्र वीर्यात् ।
राश्यन्ते यदि खचरोऽस्य नोदितं त-
त्सङ्केतोऽत्र गुरुपदाब्जभक्तिगम्यः ॥ ८ ॥

Sloka 8—If the effects of any planet posited at the beginning of a sign become manifest in the early years of the life of the native, the astrologers should predict after assessing the strength of the planet that such effects would be available only in the early life. If such planet be posited at the end of a sign, very ordinary or no results could be expected. Avasthas (postures) of the planets at birth should also be taken into account while declaring the effects of such planets. According to the author, such secrets of the science of Astrology can be known only by devotion to the preceptor.

Note :—For the several avasthas of the planets and their effects reference may be made to Sanketa Five.

यद्भावपः खलयुतस्त्रिकगोऽरिनिम्न-
स्तद्भावहा विबलभेऽल्पफलः समश्चेत् ।
केन्द्रत्रिकोणपतयोऽधिकसत्सुवोऽप्य-
न्योन्यं धनव्ययगताः सखला न शस्ताः ॥ ९ ॥

Sloka 9—If the lord of a house be associated with a malefic planet, occupies a Dussthana (6th, 8th or 12th house), the sign

owned by an inimical planet or its sign of debilitation and the house be also weak, the good effects of that house would be completely lost. The effect would be middling, if the lord of house be posited in a neutral position.

The lords of quadrants and trines are cpable of producing very beneficial results but they would be powerless to yield good results if posited in 2nd or 12th house to each other and be associated with malefics.

जन्मतः प्राग्विलोक्यस्तृतीये दिने चन्द्रमाश्चेच्छुभैर्युक्तदृष्टो भवेत् ।
जन्मतस्तर्हि वर्षे तृतीये शुभं वाच्यमेवं खलैर्बालकस्याशुभम् ॥ १० ॥

Sloka 10—Find out the position of Moon three days before the day of birth. If at that time Moon was strong and was associated with or aspected by benefics, it should be predicted that the third year of life of the native would prove favourable to him. The result would be quite opposite if Moon was weak and associated with or aspected by malefics.

एवं प्राग्जन्मतः सप्तमेऽह्नि खाब्धिमितादिके ।
सदसद्दृष्टयुक्तेऽब्जे तन्मितेऽब्दे तथा फलम् ॥ ११ ॥

Sloka 11—Similarly we can declare in respect of 7th, 10th or 4th year of life of the native by finding out the disposition and strength of Moon 7, 10 or 4 days prior to the day of the birth of the native.

ग्रहाङ्कभावाङ्कयोगसंख्ये वाऽन्योन्यघातप्रमिते च वर्षे ।
लग्नाधिनाथाङ्कगृहाङ्कयोश्च स्यात्संभवे तत्फलमिष्टभावे ॥ १२ ॥

Sloka 12—If we add the number indicated by planet to the number of house in which it be placed, the total would signify the year (since birth) in which the effect of the planet would be realised. Similarly if we multiply the two numbers, the product of the two would indicate in which year the effect of the planet would come to pass. For example, if we add the number of the sign in which Ascendant be posited to the number of the sign in which Ascendant lord be placed, or if we multiply the two numbers the total and the product would indicate the year (since birth) in which the results of the Ascendant Lord would be experienced by the native. If the

Lords of Ascendant and house occupied by him be mutual friends, the effects would come off more accurately.

क्षपाग्रहाः क्षपर्क्षगा दिनर्क्षगा दिनग्रहाः ।
तनौ च दृश्यखण्डके तदाऽखिलाघसंक्षयः ॥ १३ ॥

Sloka 13—If planets strong during night-time be placed in night signs and planets strong during day-time if placed in day-signs, with the lord of Ascendant posited in the visible half, all the difficulties of the native would be solved and he would be happy and comfortable.

Comments—According to Jataka Parijat the night signs are Aries, Taurus, Gemini, Cancer Sagittarius and Capricorn. The day signs are Leo, Virgo, Libra, Scorpio, Aquarius and Pisces. About the planets, Jataka Parijata says that Moon, Saturn and Mars are night planets and they are strong during the night time. Sun, Jupiter and Venus are strong during the day time. Mercury is strong both during day time and night time.

तथाङ्गपेन्दुभाधिपावसद्युतेक्षितौ न चेत् ।
यमः सुखाभ्रसूनुगोऽरिनीचगो न सत्फलः ॥ १४ ॥

Sloka 14—The native may expect auspicious results if the Lord of Ascendant and lord of the sign occupied by Moon be not associated with or aspected by malefics. Saturn being in its sign of debilitation or inimical sign, if posited in 4th, 10th or 5th, would not yield favourable results.

गोचरेऽष्टकवर्गादौ शुभोऽसन्वा दृगादिना ।
राश्यंशवीर्येऽब्दे सार्कंब्यब्दे वा तत्फलं विशेत् ॥ १५ ॥

Sloka 15—If a malefic planet be associated with or aspected by a benefic, it would be auspicious during its transit in several houses indicated in Gochara (transit) and Ashtakavarga (eight fold divisions). Similarly a planet, though he may be benefic in Gochara and Ashtakavarga may give inauspicious results if he be associated with or aspected by a malefic. If the birth chart or Rasi chart (Janma Kundli) be strong, the effect has to be expected at the commencement of every twelve year cycle. The effect would be felt in the year denoted by the 30 year cycle if Navamsa be strong.

कामेश्वरे न च शुभे न शुभेक्षिताढ्ये च
कामेऽपि नीचमदनेन दुरामयः स्यात् ।
भावेषु वाच्यमपरेषु फलं तथैव
सर्वं विमृश्य सुधिया सदुपासनाद्यैः ॥ १६ ॥

Sloka 16—The native is likely to suffer from a terrible venereal disease on account of illicit sexual relations, if the lord of 7th house be not a benefic planet, be not posited in a sign owned by a benefic and be not associated with or aspected by a benefic and at the same time 7th house be under malefic influence. The effects of other houses, planets, etc. are to be assessed in a similar mannar, and by favour of All-Mighty obtained through devotion.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना विशेषसङ्केत इतः समाप्तिम् ॥ १७ ॥

Sloka 17—Thus ends the special Sanketa of the Sanketanidhi, a work written by Shri Rama Dayalu the Astrologer, for the benefit of Shri Ghasi Rama, the son of his eldest brother, so that he may become proficient in Astrology.

॥ इति सप्तम सङ्केतः ॥

End of Sanketa Seven

अष्टमसंकेत:

Sanketa Eight

अथ योगाननुयोगादावुपयुक्तानिहेत्थशालादीन् ।
विलिखामि कांश्चिदधुनाऽन्यानपि तत्रानुभवसिद्धान् ॥ १ ॥

Sloka 1—The author in this Sanketa writes about Itthashala (इत्थशाल) and other combinations which are useful in answering queries. Some other combinations found correct in practical experience have also been described in this Sanketa.

Comments—Ilthashala and such other combinations are followed according to Tajaka system of Astrology. There are 16 kinds of combinations or yogas as given in Tajaka system. They are as under :—

(1) Ishkavala (इक्कवाल), (2) Induvara, (इंदुवार) (3) Itthashala, (इत्थशाल) (4) Easarpha (ईसराफ) (5) Nakta (नक्त) (6) Yamaya (यमया) (7) Manahoo (मणऊ) (8) Kamboola (कम्बूल) (9) Gairkamboola (गैर कम्बूल) (10) Kallasra (खल्लासर) (11) Raddha (रद्द) (12) Duphan koota (दुफालिकुत्थ) (13) Duttottaded (दुत्थोत्थदि) (14) Thambeera (तम्बीर) (15) Kuttaha कुत्थ (1) and (16) Darapha (दुरफ:)

The relevant sloka in Tajak Neelakanthi which is considered to be the most authoritative work on Tajaka system reads as under :—

प्रागिक्कवालोपर इन्दुवारस्तथेत्थशालोपर ईसराफ: ॥
नक्तं तत: स्याद्यमया मणऊ कम्बूल तो गैरकम्बूलमुक्तम् ॥
खल्लासरं रद्दमथो दुफालिकुथं च दुत्थोत्थदिवीर नामा ॥
तम्बीरकुत्थौ दुरफश्च योगा: स्यु षोडशैषां कथयामि लक्ष्म ॥

Before proceeding further it would be useful and relevant for the guidance of the readers to know that there are special aspects of planets enumerated in the Tajaka system. The aspects here are counted from sign to sign. While in Parashari system an aspect is

held to be good or bad according to the relation between the aspecting and the aspected body. In Tajaka system good or bad nature of an aspect is based to some extent on the kind of aspect itself. For instance, to houses five and nine, aspect is favourable and friendly. On houses three and eleven, the aspect is friendly and hence the results would be beneficial. On houses four and ten the aspect cast is considered inimical. Planets forming such an aspect produce breaks and disappointments. To houses five and nine the aspect is friendly and good results would be produced. On houses two and twelve, a benefic aspect is cast and the result would be happiness. To houses six, seven eight and one, an inimical aspect is the cast. The result would be generally harmful.

According to Tajaka Neelakanthi, if planets be mutually disposed in 5 and 9 or 3 and 11, the aspect would be friendly (mitra) denoting realisation ; in 6 and 8 or 2 and 12 neutral (sama) indicating success ; in 4 and 10 inimical (Shatru) signifying fear and disappointment; in 7 benefic or malefic according as the aspecting planets are benefic or malefic and conjunction—destruction and disappointment.

In the 'Introduction to Translation of Neelakantha's 'Prasna Tantra' Prof B.V. Raman has observed as follows :—

"The aspects considered in this book are those of the Tajaka system. The principal aspects, to put in simple languge are sextile (60°), square (90°), opposition (180°), trine (120°) and conjunction (0°). An aspect by itself has no orb but, planets have orbs of operation (deepthamsas). They are the Sun 15°, the Moon 12°, Mars 7°, Mercury 7°, Jupiter 9°, Venus 7° and Saturn 9°. Though the nature of an aspect and conjunction may be said to depend upon the nature of planets in aspect, the square and opposition are generally held to be in auspicious while the trine and sextile are held to give auspicious results. Conjunctions are favourable with benefic planets and evil with evil planets. Yogas in Tajaka system arise on the basis of applying, exact and separating aspects."

In the Prasna Tantra portion of Tajak Neelakanthi some other principles have also been laid down which need mention here. They are as under :—

दीप्ताद्यं दशभेदं ग्रहाणां भांशजं फलं ।
विचार्य प्रववेद्युस्तु तस्योक्तं नान्यथा भवेत् ॥

One should predict by examination of the ten planetary states such as Deeptha etc. Such predictions would not go wrong.

The ten awasthas are (1) deeptha (दीप्त)—exaltation (2) deena (दीन)—debilitation (3) muditha (मुदित)—friendly sign, (4) swastha (स्वस्थ)—own house (5) supta (सुप्त)—inimical sign, (6) nipeedita (निपीड़ित)—vanquished (7) mishitta (मुसित)—combust, (8) pariheena (परिहीन)—descending towards debility, (9) suveerya (सुवीर्य)—ascending towards exaltation and (10) Adhiveerya (अधिवीर्य)—excess of benefic vargas.

दीप्ते सिद्धश्च कार्याणां दीने दुःख समागमः ।
स्वस्थे कीर्तिस्तथा लक्ष्मीरानन्दो मुदिते महान् ॥
सुप्ते रिपुभयं दुःखं धनहानिर्निपीडिते ।
सुपोते परिहीने च कार्यनाशोऽर्थसङ्क्षयः ॥
गजाश्वकनकावाप्तिः सुवीर्ये रत्नसंपदः ।
अधिवीर्ये राज्यलब्धि ग्रहै मित्रार्थसंगमः ॥

This means that a Prasna chart planets subject to different avasthas give the following results :—

Deepta—Sucess in undertaking
Deena—Sorrow.
Swastha—Fame.
Mudita—Gain of wealth and happiness.
Supta—Sorrow and fear from enemies.
Nipeedita—Loss of money.
Mushita & Pariheena—Failure and loss of money.
Suveerya—Access to conveyance and gold.
Adhiveerya—Political success and valuable contacts.

यदि शीघ्रकृशभागैः पृष्ठान्मन्दं घनांशमुपगम्य ।
मंदाय निजां दीप्तिं दत्ते सुदृशेत्थशालः स्यात् ॥ २ ॥

Sloka 2—If a planet with faster movement goes ahead of another with slower motion during transit and throws a benefic aspect over it, and when planets are brilliant, the power of the

faster planet is transmitted to the slower planet. This disposition is called Itthashala yoga (इत्थशाल योग).

Comment—As the aspect over the slower planet is a benefic one, it would be trine or sextile aspect according to western system.

कलया यदि चल ऊनो मंदात्पूर्णस्तदेत्थशालः स्यात् ।
शीघ्रो मन्दादधिको यदा तदा सन्नमूसरिफः ॥ ३ ॥

Sloka 3—If the faster planet is deficient by a minute in the sign in which it is placed, than the slower planet, Itthashala Yoga is complete. If however, the faster planet has travelled more than this limit, or is behind this limit, Itthashala yoga is not formed. If the faster planet travels away a degree or more than the slower one, Musaripha (मुसरिफ) yoga would be formed which does not give beneficial results.

Comment—The other name for Musaripha yoga is Esarapha.

C.f. Tajak Neelkanthi :—

शीघ्रो यदा मंदगतेरथैकमप्यंशकम्येति तदेसराफः ।
कार्यक्षयो मूसरिफे खलोत्थे सौम्येन हिल्लाजमेतन चिन्त्यम् ॥

लग्नकार्येशयोर्दृष्टचभावे तयोर्मध्यगः सन्नुभाभ्यां च दृष्टश्चलः ।
दीप्तिमादाय शीघ्रान्निधत्ते स्थिरेऽग्रस्थिते चेच्छुभो नक्तयोगः स्मृतः ॥ ४ ॥

Sloka 4—If there is no aspect formed between the Lord of Ascendant and the lord of house about which query has been raised and there is a planet in between them which is receiving aspect from both the planets, then this in-between planet would take away the extra brilliance from the faster planet and pass it on to one which is in front of it. This is called Nakta (नक्त) yoga and it is a benefic one.

C.f. Tajak Neelakanthi

लग्नेशकार्याधिपयोर्नदृष्टिर्मिथोऽथ तन्मध्यगतोऽपिशीघ्रः ।
आदाय तेजो यदि पृष्ठसंस्थान्नयसेदथान्यत्र हि नक्तमेतत् ॥

Following example of Nakta yoga is given in Tajak Neelakanthi.

Jupiter 12°		Moon	
			Mercury 10°
Moon			Lagna

There is query whether marriage would take place or not. In the query chart prepared for this purpose Ascendant is Virgo. The lord of Ascendant Mercury 10° is placed in 12th to Ascendant in Leo. The lord of 7th house (to which house the query is related) is in 7th. He has traversed 10 degrees of Pisces. There is no mutual aspect between Mercury and Jupiter. But if Moon be placed in Sagittarius or Taurus it would receive aspect both from Mercury and Jupiter. This Moon would take the brilliance (power) of Mercury and transmit it to Jupiter. The answer to the query would be that there would be no marriage by direct contacts between the concerned parties but settled through the assistance of a third person.

यमया तु मन्दगामी तन्मध्ये कार्यतनुपसन्दृष्टः ।
दीप्तदृशा शीघ्राद् द्युतिमादाय ददाति मन्दाय ॥ ५ ॥

Sloka 5—In the case of three planets mentioned in previous sloka, if in-between planet is slower than both of the other two and is aspected by both of them, it becomes more brilliant in its rays and by taking the extra brilliance of the quicker one gives the same to the slower one. This is called yamaya (यमया) yoga. Following example of yamaya yoga is given in the Tajak Neelakanthi.

	Sukra 8°	Moon 6°	
			Jupiter 10°
		Lagna	

Suppose the query is about gain of kingdom. Ascendant for the query chart is Libra. The Lord of Ascendant Venus (8°) is posited in Aries. The Lord of 10th to which house the query relates viz. Moon (6°) is in Taurus i.e. in 8th to Ascendant. There is no aspectual relationship between the lord of Ascendant and Moon. Jupiter (10°) in 10th aspects both Moon and Venus. Here Jupiter takes the brilliance from Moon and Venus both and then transmits it wholly to Venus. This is yamaya yoga. Answer to the query would be that kingdom would be acquired through the assistance of a minister.

यदेत्थशालस्तनुकार्यनाथयोस्तथाविधाभ्यां विधुरित्थशालवान् ।
तदा कबूलं किल योगकृद्ग्रहद्युतिप्रभेदाद्बहुधोदितं बुधैः ॥ ६ ॥

Sloka 6—When there is Itthashala yoga between the Lord of Ascendant and house to which the query relates, if Moon also forms Itthashala yoga with them, Kambula (कम्बूल) yoga is formed. The learneds are of the view that there are many kinds of kambula yoga due to varying influence of the rays of these planets.

Comments—According to *Tajak Neelakanthi* there are 16 kinds of kambula yogas. For further details readers may consult this book.

लग्नस्य पूर्वार्द्धगताः खगेन्द्राः प्रत्यक्षमेवेह फलं प्रदद्युः ।
परार्द्धषट्कोपगतास्तु नूनं फलं प्रयच्छन्ति परोक्षमेव ॥ ७ ॥

Sloka 7—Planets posited in Poorva chakra (invisible half of the zodiac) give effect which can be felt. Those in Apara chakra (visible half) are not of such nature.

चरलग्नगता दृकाणकाः क्रमशः स्युः शुभमध्यमाशुभाः ।
द्वितनौ विपरीतगाः स्थिरे त्वशुभाभीप्सितमध्यमा मताः ॥ ८ ॥

Sloka 8—In the case of a moveable sign, the three decanates would be in their order good, mixed and bad. In the case of a dual sign, the order would be reversed. In a fixed sign, they will be bad, good and mixed.

लग्नं लग्नेशश्च कार्यं तदीशः पश्येत्पश्येतां च वान्योन्यभावौ ।
यद्वान्योन्यं पश्यतोऽन्योन्यभस्थौ यद्वान्योन्यं केवलं पश्यतस्तौ ॥ ९ ॥

यद्वा स्वस्य स्थानगौ केवलं तौ यद्वान्योन्यस्थानगौ कार्यतन्वोः ।
मध्ये यद्वैकत्रगावेषु योगेष्विन्दोर्दृष्ट्यावश्यमेवेष्टसिद्धिः ॥ १० ॥
यद्वेकगौ लग्नपकार्यनाथौ द्रेक्काणहोरांशनवांशकादौ ।
प्रश्ने प्रसूतावपि चिन्त्यमेषां बलानुसारेण फलं सुधीभिः ॥ ११ ॥

Sloka 9-11—Success in the proposed venture would definitely result in the following combinations if there be aspect of Moon on them.

(1) When Ascendant lord aspects it and the lord of house to which query relates, aspects the house concerned.

(2) The Ascendant-lord aspects the house concerned and the lord of that house aspects Ascendant.

(3) The Ascendant Lord posited in the house concerned aspects the lord of that house, and the Lord of that house posited in Ascendant aspects the Ascendant Lord.

(4) The Ascendant lord and the lord of that house aspect each other.

(5) The Ascendant lord be in Ascendant and the lord of the house concerned in that house.

(6) The Ascendant Lord be in the house concerned and the lord of that house be in Ascendant and they do not aspect each other.

(7) If the Ascendant lord and the lord of the house concerned be together in Ascendant or that house.

(8) When at the time of query or birth the Ascendant lord and the lord of the house concerned be so associated together that they fall in the same Drekkana, same Hora or same Navamsa.

In all these cases the effect would be in proportion to the strength of the planets concerned.

प्रष्टुः स्वचिन्ता सबले कुजे स्याज्जीवे स्त्रिया रात्रिकरे जनन्याः ।
वंशस्य शुक्रे सहजस्य सौम्येऽग्वाक्यों रिपूणां जनकस्य सूर्ये ॥ १२ ॥

Sloka 12—In the query chart, the subject of query would be in accordance with the indication of the planets concerned as given below :—

Mars—about self.

Jupiter—about wife or some other woman.

Moon—about mother.

Mercury—about brothers.

Venus—about family.

Rahu or Saturn—about enemies.

Sun—about father.

तनुलाभपयोश्च यो बली शशभृद्यत्र ततस्तु भावके ।
अनुयोगकृतो विचि तनं हृदि तद्भावगतस्य वस्तुनः ॥ १३ ॥

Sloka 13—In this sloka guidance has been given to find out the subject which the querist has in mind. We should first find out who between the Ascendant lord and the 11th lord is stronger in Shadbala. We should then note the position of Moon as reckoned from the stronger planet. The querist may be said to be thinking about the matter pertaining to house in which Moon be posited.

Comment—By shadbala is meant the six sources of strength of a planet by his disposition in the birth or query chart. They are as under :—

(1) *Sthanabala*—This is the positional strength which a planet gets as a result of its occupying his own, exaltation, moolatrikona or friendly house and own shadvargas.

(2) *Digbala*—This is the directional strength. Jupiter and Mercury are powerful in the East (Ascendant). Sun and Mars get their directional strength in the south (10th house). Saturn in the West (7th house) gains Digbala Venus and the Moon acquire Digbala in the North (4th house).

(3) *Chestabala*—(Motional strength) : Sun and Moon in the signs Capricorn, Aquarius, Pisces, Aries, Taurus and Gemini, which constitute the uttarayana (Sun's northerly course) and Mars, Mercury, Jupiter, Venus and Saturn in retrogression or in conjuction with Full Moon get cheshtabala. If Jupiter, Venus, Mercury and Saturn are with Mars they are said to be defeated in the planetary fight and get Cheshtabala.

(4) *Kalabala*—This means temporary strength. Moon, Mars and Saturn are strong during the night. Sun, Jupiter and Venus are powerful during the day. Mercury is always powerful. Malefics

are powerful during the dark half and benefic during the bright half of the lunar month. Mercury, Sun, Saturn, Moon, Venus and Mars are powerful at Sun-rise, noon, evening, first part of the night, midnight and the last part of the night respectively. Planets in their week days, months and years are said to be powerful.

(5) *Drigbala* or Aspectual strength. This is reckoned as a result of the aspects to which each planet is subjected to aspects of benefics give full Drigbala and aspects of malefics take it away.

(6) *Naisargikbala*—This means permanent or natural strength. Sun, Moon, Venus, Jupiter, Mercury, Mars and Saturn are strong in that order. Sun is the most powerful and Saturn the least powerful planet.

येनोडुपो मुथशिली हृदि तस्य चिन्ता
प्रष्टुस्तथा तनुगताङ्गपतीत्थशाली ।
यद्भावपो भवति तद्भवनस्य वेन्दु-
पुष्टग्रहाङ्गपगभावभवापि चिन्ता ॥ १४ ॥

Sloka 14—The querist may have that subject in his mind which is concerned with—

(1) The house with the lord of which Moon is in Itthashala Yoga,

(2) The house whose lord is in Itthashala Yoga with the Ascendant Lord, or

(3) The house of the strongest planet among (a) Moon (b) a strong planet and (c) that occupied by the Ascendant lord.

केन्द्रे पुष्टार्कारयुक्तेक्षिते च धातोश्चिन्तैवं बलिष्ठार्किविद्भ्याम् ।
दृष्टे युक्ते मूलजाब्जेज्यशुक्रैर्जीवस्याथो लग्नगैस्तैर्विशेषात् ॥ १५ ॥

Sloka 15—If at the time of query, a strong Sun together with Mars be in quadrant or they aspect a quadrant, the querist would be thinking of a mineral. If Saturn and Mercury be both strong and posited in a quadrant or aspect a quadrant, the querist would be thinking of a plant or a root. When Moon, Jupiter and Venus be posited in a quadrant or if they aspect a quadrant, the querist would have a living creature in mind. The surmise would come out more accurately, when the quadrant happens to be Ascendant itself.

दुर्दिनादौ लग्नज्ञानोपायः ॥

अकचटतपयशवर्गा रकुशुबुगुशचचखगानां स्युः ।
प्रश्नाक्षरे समे सममसमे विषमं द्विभवनपे लग्नम् ॥ १६ ॥

Sloka 16—A-varga (अवर्ग), Ka-varga (कवर्ग) Cha-varga (चवर्ग) Ta-varga (टवर्ग), Tha-varga (तवर्ग), Pa-varga (पवर्ग), Ya-varga (यवर्ग), Sha-varga (शवर्ग) are respectively the vargas owned by Sun, Mars, Venus, Mercury, Jupiter, Saturn and Moon. (Moon owns Pa-varga and Sha-varga). If the first letter of query happens to be odd or even one of a group and if that group be owned by a planet owning two houses (signs) the odd or even sign of that planet should be taken as Ascendant.

मेघच्छन्नदिनादौ पृच्छकगदिताक्षरैस्तनुर्ज्ञेया ।
एवं ध्वजादिकाड्यावर्गाः सदसत्फलाः क्रमात्प्रश्ने ॥ १७ ॥

Sloka 17—On a cloudy day Ascendant has to be settled through the letters coming out of the lips of the querist. In any query these letters carry with them auspicious or inauspicious effects according as the letters happen to belong to odd or even group out of the light groups mentioned in previous sloka. These eight groups correspond to the following eight forms; (1) ध्वज banna (2) धूम्र smoke (3) हरि lion (4) श्व dog, (5) गो cow (6) खर donkey (7) इभ elephant (8) ध्वांक्ष crow. Out of these ध्वज, हरि, गो, and इभ are auspicious. The even ones are inauspicious.

सेशोष्टयद्भवनतः शुभदुर्धरा स्यात्
कामे शुभः खलवियुग्यदि तत्समृद्धिः ।
लग्ने गुरुर्विधुदृशा विधुरिज्यदृष्ट्या
भूर्याप्तिकृन्नरभगाः शुभदाः शुभाश्च ॥ १८ ॥

Sloka 18—If a house has on one of its sides the Lord of the house and on the other a benefic friendly planet thus forming a benefic Durdhura Yoga and if seventh house reckoned from this house has a benefic planet not associated with a malefic, auspicious results of the house get augmented.

If Jupiter aspected by Moon in Ascendant or when all the planets be in biped signs, good results may be expected.

अंगुष्ठकर्णवदनस्तनहस्तनासा-
कटयंसपादतलगण्डशिरांसि गुह्यम् ।
ओष्ठं च संस्पृशति वक्ति शृणोती वेष्टं
प्रष्टा तदा कलयति ध्रुवमिष्टसिद्धिम् ॥ १६ ॥

Sloka 19—If at the time of putting query, the querist unintentionally touches his thumb, ear, face, breasts, hand, nostrils, loin, shoulder, sole of the foot, temple, head, genital or lips, and talks or hears of his object. The querist would definitely meet with success in his cherished desires.

मार्गक्षती मृतिजयौ हसितं रतिश्च
क्रीडाप्रसुप्तिभुजिरोगचलस्थिराख्यः ।
मेषादितः प्रतिभमर्कमिता अवस्था
इन्दोः स्वनामफलदा गमपृच्छिकृत्ये ॥ २० ॥

Sloka 20—There are 12 Avasthas of Moon according to sign occupied by it. They are as under :—

Sign occupied by Moon	Avastha
(1) Aries	Marga (way)
(2) Taurus	Kshati (injury)
(3) Gemini	Mriti (death)
(4) Cancer	Jaya (victory)
(5) Leo	Hasita (laughter)
(6) Virgo	Rati (sexual pleasure)
(7) Libra	Kreeda (Play)
(8) Scorpio	Prasupti (sleepliness)
(9) Sagittarius	Bhuji (eating)
(10) Capricorn	Roga (sickness)
(11) Aquarius	Chala (moving)
(12) Pisces	Sthira (still)

The results of the avasthas would be according to the meanings Conveyed by these words. These are useful to find out an auspicious time for undertaking a journey and for Prasna Kundlis [query charts].

गणयेद्रविराशितस्तनुं सव्सत्तत्फलमीदृशं क्रमात् ।
अनुयोगकृतोदिताक्षरैर्द्विगुणैः रामकृशैः शमेकतः ॥ २१ ॥

Sloka 21—If we count from the sign occupied by Sun up to Ascendant (Prasna Lagna), and get an odd number, the result would be favourable; if such number be even unfavourable.

Another method of finding out the result quickly is to count the number of letters emanating from the querist's mouth. This number may be multiplied by 2 and product divided by 3. If the remainder be 1, it would be auspicious. The result would be unfavourable if the remainder be zero or 2.

केन्द्रकोणे शुभास्त्र्यायषष्ठे खलाः शीर्षलग्नं यदा कार्यसिद्धिस्तदा ।
प्रश्नवर्णारसघ्नाः सनागास्ततोद्र्याप्तशेषे ग्रहे वाञ्छिताप्तिः शुभे ॥ २२ ॥

Sloka 22—If at the time of a query benefics be posited in quadrants and trines and the malefics in houses 3, 6 and 11 and Ascendant of the query chart falls in a Sheershodaya (शीर्षोदय) sign i.e. sign rising by head [Gemini, Leo, Virgo, Scorpio and Aquarius], the success in the matter under reference would be assured.

Another method of finding out instantly the result of query is to count the number of letters coming out of the mouth of the querist. This number should be multiplied by 6 and 8 be added to the product. The sum so arrived at should then be divided by 7. If the remainder is 2, 4, 5 or 6, good and favourable results (success in undertaking under reference or consideration) should be declared by the Astrologer.

चेत्प्रश्नलग्नादरिकामनाशस्थिताः खला वा तनुपान्विता वा ।
प्रष्टुस्तदा द्रव्यविनाशहानिक्लेशामयादिप्रतिवादिचिन्ताः ॥ २३ ॥

Sloka 23—If there be malefics in houses 6, 7 and 8 from Prasna Lagna, the querist would suffer loss of wealth, distress, would suffer from diseases and on account of enemies also. If the lord of Prasna Lagna be associated with malefics then also the results would be the same and the native would lose peace of mind.

विवाहपृच्छासु मदद्विवृद्धिगः शशीज्यदृष्टो वनिताप्तिकृन्मतः ।
जलाङ्गपञ्चाङ्कमृतिव्ययस्थितः खलेक्षिताढ्योऽस्य निरोधकृद्विधुः ॥ २४ ॥

Sloka 24—If at the time of query whether marriage would take place or not, a strong Moon be posited in 7th, 6th, 2nd, 3rd, 10th, or 11th house from Ascendant, and be also aspected by a strong Jupiter, it should be predicted that the querist would get a beautiful

girl in marriage without any effort. If, however, Moon be associated with or aspected by malefics and posited in 4th, 1st, 5th, 9th, 8th or 12th, there would be impediments.

ज्ञार्कज्यदृष्टविधुरद्रचरिविक्रमाज्ञा-
ऽऽयेषु स्त्रियं वितरतीष्टतमां शुभर्क्षे ।
स्त्र्यर्थाप्तयेऽन्त्यतनुपावितरेतरस्थौ
वाऽङ्गास्तपौ च निजभोच्चगतौ कवीन्दू ॥ २५ ॥

Sloka 25—If in a query chart, a strong Moon be posited in 7th, 6th, 3rd, 10th or 11th and aspected by Sun, Mercury and Jupiter the native would get in marriage a very beautiful girl whom he loves very much.

The same would be the result if (1) the 12th lord in Ascendant and the Ascendant lord in 12th.

(2) 7th lord and Ascendant lord exchange places.

(3) If Venus and Moon be in their even or exaltation signs.

यदि लग्नगतं सितचन्द्रगृहं बलिसद्ग्रहदृष्टयुतं शुभदम् ।
समभांशगतौ बलिचन्द्रसितौ तनुवीक्षणतोऽप्यबलाप्तिकरौ ॥ २६ ॥

Sloka 26—The querist would get a beautiful girl in marriage if either of the following combinations exists in the query chart :—

(1) Ascendant falls in Taurus, Libra or Cancer and is associated with or aspected by benefics.

(2) Strong Moon and Venus are posited in even signs and even Nawamsas and aspect Ascendant.

अष्टषष्टाङ्गगोऽब्जः स्मरे चेत् खलः स्वामिनाशाय नागाब्दकैः सा वधूः ।
प्रश्नलग्नात्सुतस्थोऽरिदृष्टः खलो नीचगश्चेद्वधूः साऽसती वाऽसुता ॥ २७ ॥

Sloka 27—If Moon be in 8th, 6th or 1st and malefics be posited in 7th to Ascendant or Moon, the married girl becomes a widow eight years after her marriage.

If 5th house from Prasna Lagna be occupied by a malefic and it aspected by inimical planets, is also in its debilitation sign, the married girl would develop illicit relations with other men or would become barren.

नोद्वाहोऽसित उडुपे समर्क्षगेऽस-
द्दृष्टेऽष्टारिग उत साशुभेन्दुभृग्वोः ।
दारेशे व्ययरिपुदिष्टदेहगे वा
नीचे सा सति खलु पूर्वदारनाशः ॥ २८ ॥

Sloka 28—If at the time of query, it is dark half of the lunar month and Moon aspected by malefics be in 6th or 8th house, the querist would have no marriage.

If Moon and Venus be both associated with malefics the first wife would die soon after marriage.

If the lord of 7th be in 12th, 6th, 9th or 1st, and associated with malefics or if the lord of 7th be in its debilitation sign and associated with malefics, the first wife would die soon after marriage.

प्रश्नकाले तु यद्भे विधुः स्यात्ततः पञ्चमं जन्मभं तद्वदिन्द्वंशतः ।
सप्तमर्क्षं तु वा प्रश्नलग्नांशपर्क्षं प्रयाते विधौ स्यात्प्रसूतिः स्फुटम् ॥ २९ ॥

Sloka 29—If there be a query about safe delivery in the case of a pregnant woman the Janma Rasi (the sign in which Moon be posited) of the child to be born would be 5th or 7th sign from the position of Moon in the query chart. It may also be 5th or 7th sign reckoned from Navamsa sign occupied by Moon in the query chart.

When Moon transits the sign owned by the lord of Navamsa, delivery may take place.

सुतेशलग्नपौ समे सुतासुतोऽसमे च चेत् ।
यदीन्दुलग्नपौ सुते तदा तु गर्भनिश्चयः ॥ ३० ॥

Sloka 30—If at the time of query, the lords of 5th house and Ascendant be posited in even signs, the issue would be a girl. If they occupy odd signs, the child would be a boy.

If the lords of Ascendant and the sign occupied by Moon be in 5th house, it is to be predicted that the foetus is safe in the womb.

सुस्थौ यत्र कुजसितौ सरक्तशुक्रावेकस्थौ शरदि च तत्र गर्भिणी स्त्री ।
लग्नस्थे सकुजयमे तु गर्भहानिर्यद्वेन्दौ कुजयमभे तदाऽऽढ्यदृष्टे ॥ ३१ ॥

Sloka 31—If there be a query from a person as to when his wife would conceive, the position of Mars and Venus should be considered as Mars is blood and Venus is semen. The answer should be that conception would take place in the year when Mars and Venus with adequate strength are conjoined in 1st or 5th house.

If Mars and Saturn be together in Ascendant, the foetus would be destroyed. The same would be the result if Moon be posited in the sign of Mars or Saturn and aspected by Mars or Saturn.

मन्दे नरर्क्षलवगे नृजनिर्न चाङ्गे
वा पुंग्रहेक्षितनृभेऽपि सुताऽन्यता स्यात् ।
जीवो रविश्च विषमे सुतदौ बलिष्ठौ
युग्मे कुजेन्दुभृगवोऽपि सुताप्रदाः स्युः ॥ ३२ ॥

Sloka 32—If there be a query whether the child to be born would be male or female, the answer that a male issue would be born can be given if Saturn occupies Navamsa of a biped sign. It would not be so if Saturn be in this disposition in Ascendant. A male issue would be born if Saturn be in a biped sign and aspected by a male planet. In all other cases the issue would be female.

A male issue would be born if Jupiter and Sun be posited in an odd house from Prasna Lagna. If Mars, Moon and Venus with adequate strength be posited in an even house, the issue to be born would be female.

अन्तर्वत्न्यभिधावर्णस्तिथिना च शरेन्दुभिः ।
युक्तास्तष्टाः स्वगैः शेषे समे स्त्री विषमे नरः ॥ ३३ ॥

Sloka 33—Another method of finding out whether the child to be born would be male or female is by ascertaing the number indicated by letters constituting the name of the pregnant woman. The number of Tithi on the date of query may be added to the name number. 15 may be added to this sum and the result devided by 9. If the remainder be even, the issue would be female; if odd, male.

अनुयोगतनौ गमो द्रुतं चरभे सिद्धिरभीप्सिता शुभे ।
स्थिरभे न गमागमौ द्विभे सममत्रेन्दुदृशोऽनुगं फलम् ॥ ३४ ॥

Sloka 34—If there be a query whether a journey would be undertaken or not, and if so when, the answer would be that the journey would be performed soon if the Prasna Lagna falls in a moveable sign owned by a benefic. Similar prediction should be made if the query be about someone coming. If Ascendant falls in a fixed sign, there would neither be a journey nor a return. If Ascendant falls in a dual sign the indication would be that there may be a journey and return. However, in all cases the answer should be in the affirmative, if a strong Moon aspects Prasna Lagna.

स्मरकर्मतनुष्वसद्ग्रहे न शुभं तुङ्गगते तदल्पता ।
धनविक्रमगौ गतागमः सुखगौ स्विन्दुदृशा गुरू स सन् ॥ ३५ ॥

Sloka 35—If at the time of query a malefic planet occupies 1st, 7th or 10th, the results would not be favourable. If the query be as to when a person who has gone abroad would return home, his safe return may be predicted if Jupiter and Venus be in 2nd and 3rd houses. He would return very soon if Jupiter and Venus be in 2nd or 3rd. If Jupiter and Venus be in 4th and aspected by a strong Moon, the safe return of the traveller may be predicted.

तनुचन्द्रमदेषु दुर्धरा यदि न स्तोऽत्र नृणां गमागमौ ।
सशुभे चरलग्न इन्दुदृग्युजि गन्ता पुनरेत्यसौ त्वरा ॥ ३६ ॥

Sloka 36—If Prasna Lagna falls in a moveable sign and one of the four planets—Saturn, Mercury, Venus (all in direct motion) and Sun be in Ascendant, the querist would set out on his journey soon. If Prasna Lagna falls in a fixed sign and Saturn and Jupiter occupy or aspect Ascendant, the querist would not start on his journey. The same would be the result if in the first mentioned disposition, Saturn, Mercury or Venus be retrograde in motion.

यदि कोऽपि चरेऽङ्ग ऐनिविद्रविशुक्रेष्वृजुषु द्रुतं गमः ।
स्थिरभेऽर्कजजीवदृग्युते न गमः स्यादनृजुष्वपि क्वचित् ।। ३७ ॥

विखलेषु चतुष्टयेषु सत्सहितास्वायनभस्तनुष्वपि ।
उडुपे निधने प्रवासवान् सुखलाभैः स्वगृहानुपैत्ययम् ॥ ३८ ॥

Sloka 38—If there be no malefics in quadrants and no other malefic influence on them, the houses 11, 10 and 1 be occupied by

benefics, and Moon be in 8th, the traveller who has gone abroad would safely return home and with some gain.

मदेऽरिभे वा सखगे च केन्द्रगे गुरौ प्रवास्येति गृहांश्चिराद्गतः ।
त्रिकोणगज्ञास्फुजितोऽरपि स्मराम्बुगे चरेऽब्जे पथिकः पथीरितः ॥ ३९ ॥

Sloka 39—If 7th or 6th house be occupied by a planet and Jupiter posited in a quadrant, the traveller who has gone abroad, would return home. If Venus and Mercury be in 9th or 5th and Moon in 7th in a moveable sign, it should be predicted that the traveller is on his way home.

खलेक्षिताढ्ये नवमे यमे रुजा यमेक्षितार्कोडुपयोर्मृतौ तथा ।
न सद्दृशाम्रीः पथि वाऽस्य वित्सितौ शुभौ मृतिस्थौ न शुभौ कुजार्कजौ ॥ ४० ॥

Sloka 40—The traveller should be said to be ill if Saturn associated or aspected by malefics be in 9th house. The same a would be the result if Sun and Moon aspected by Saturn be in 8th. There should not be much cause for anxiety if 8th house be aspected by powerful benefics. The presence of Mercury and Venus in 8th is auspicious for the traveller but Mars and Saturn in 8th give unfavourable results.

वक्रे मदेशे गमनान्निवर्तनं बली ग्रहो यत्र तनोस्तदुन्मितैः ।
मासैरथाङ्गाद्यतमेऽस्ति भे ग्रहस्तद्घ्नार्कतुल्यद्युभिरागमो गृहे ॥ ४१ ॥

Sloka 41—The return of the person who has gone away from his home, should be predicted if the lord of 7th house from Prasna Lagna be retrograde in motion. The return would be in a month in which the retrograde motion begins.

Another method to determine the time of return is to take into account the distance between the strongest planet in the query chart and Ascendant. The return would be in as many months as there be signs between Ascendant and the strongest planet.

The actual number of days that may elapse before the return of the traveller would be indicated by the product of the number denoting the house (counted from Ascendant) occupied by the strongest planet and 12.

सूर्येन्दुभ्यां नागमो बन्धुगाभ्यां शुक्रज्ञेज्यैरागमः पान्थशत्र्वोः ।
व्यङ्गेऽब्जे चाङ्गं स्थिरेऽरेर्निवृत्तिर्लग्नेऽगे चेन्दौ चरे चागमोऽरेः ॥ ४२ ॥

Sloka 42—If at the time of query Sun and Moon be in 4th, neither the traveller nor his rival would return. If Mercury, Jupiter and Venus be 4th, both the traveller and his rival would return.

If Prasna Lagna falls in a fixed sign and the Moon be posited in a dual sign, the rival would return. If Ascendant be in a fixed sign and Moon in a moveable sign, it should be predicted that the rival would come back.

ग्रहैर्धनभ्रातृसुतस्थितैश्चिराद्गतागमो नष्टधनाप्तिरुत्तमैः ।
सितार्चिताभ्यां द्रुतमागमश्चतुष्टयाद् द्वितीयं च गते ग्रहेऽरि सः ॥ ४३ ॥

Sloka 43—If at the time of query, all the planets be placed in 2nd, 3rd and 5th houses, it should be declared that the person, who has been away for a long time would return home. If benefics be posited in these houses, the lost or stolen property would be recovered. If Jupiter and Venus be posited in any of the above houses it should be concluded that traveller and his rival would come back soon. The same should be predicted if strong planets be posited in Panaphara houses (2,5,8,11).

युतेक्षितश्चैव शुभैश्च विष्टगः शनिस्तनोस्तर्हि रुजा प्रवासिनः ।
स चेन्मृतौ मृत्युकरोऽथ सद्युतेक्षिते रवावष्टमगेऽन्यदिग्गतिः ॥ ४४ ॥

Sloka 44—If Saturn occupies 9th from Prasna Lagna together with malefics, the traveller should be declared to be ill. If Saturn associated with or aspected by malefics be placed in 8th, the illness would prove fatal. If Sun associated or aspected by benefics be posited in 8th, the traveller should be said to have gone to other countries.

यावत्तनोरिन्दुभमागमो दिनैस्तावद्भिरन्तर्यदि न ग्रहोऽपरः ।
मदस्वखाङ्गाक्षगताः शुभाः शुभास्तनौ न चन्द्रः शुभदः शुभः खगः ॥ ४५ ॥

Sloka 45—The return of the person away from his home or his rival would be in as many days as would be signified by the number of houses intervening between Ascendant and the house in which Moon is placed (there being no other planet between these two houses). Benefics in 2nd, 10th, 1st and 5th would prove auspicious. Not Moon but a benefic in 1st would prove good.

प्रश्नाक्षराण्यरिहृतानि सकूनि तष्टा-
न्यश्वैः प्रवासिफलमेकत आयियासुः ।

अर्द्धे पथोऽस्य निकटेऽथ गृहे सलाभो
रोग्यार्चं आगमपरः शमृजौ स्वपे स्यात् ॥ ४६ ॥

Sloka 46—Let us find out the number of letters that have come out of the lips of the querist. That number may be multiplied by 6 and 1 may be added to the product. The sum so arrived at may be divided by 7. The effects to be declared about the person who has gone away from his home would be as follows as the remainder is from 1 to 7 :—

1. The traveller is anxious to return.
2. He is now half way.
3. He is coming back soon.
4. He is coming back with gains.
5. He is sick.
6. He is in distress.
7. He is making efforts to come back.

If the lord of the 2nd house be not in retrograde motion the traveller should be said to be quite safe.

विलग्नचन्द्रान्तरभागनिघ्नं यात्राविलग्नं खगुणैर्विभक्तम् ।
आयाति गन्ता खलु लब्धमासैर्दिनैर्घटीभिश्च यथाप्रमाणम् ॥ ४७ ॥

Sloka 47—Let us note the figure of the Yatra Lagna (यात्रा लग्न) i.e. Ascendant at which the person originally started on his journey. These figures be multiplied by the number indicated by the degrees intervening between Prasna Lagna and the position of Moon. The product be then divided by 30. The quotient would indicate the exact time in days, Ghaties etc. at which the person away from home would return.

वादिप्रतिवादिनोर्जयपराजयप्रश्नः ॥

Regarding queries about success or failure in a law suit or dispute between two parties.

लग्ने पापः प्रष्टुरेकोऽप्यरिघ्नः पापश्चास्ते हानये प्रष्टुराशु ।
सौम्येऽङ्गे प्रष्टुः क्षतिर्वृद्धिरस्ते दृष्टेः क्रूराक्रूरयोर्वैपरीत्यम् ॥ ४८ ॥

Sloka 48 —If there be a strong malefic in Prasna Lagna, the querist would win. If there be a malefic in 7th house, the querist would lose and put to loss. If there be a benefic in Ascendant the

querist would lose. He would win if there be a benefic in 7th house. The result would be reversed if we take into account the aspects of benefics and malefics on Ascendant and 7th house. If Ascendant be aspected by benefics the result would be favourable to the querist. The aspect of malefics on Ascendant would bring out unfavourable results for the querist. Similarly aspects of benefic on 7th house would be unfavourable and of the malefics favourable for him.

भ्रातुः पौरा भाग्यतो यायिनः षड् भावाः सौम्या यत्र खेटा जयोऽस्य ।
किन्त्वङ्गव्योमास्तभाग्येषु सर्वैः सौम्यैः स्थायी सत्त्ववान्वैरिहन्ता ॥ ४९ ॥

Sloka 49—The six houses begnining from 3rd house from Prasna Lagna relate to the citizens of the town. If benefics be posited in these houses they indicate success to the town.

The six houses beginning from 9th belong to sthayi (स्थायी) class. Benefics placed in these houses bring success to that party. If all the benefics occupy 1st, 10th, 7th and 9th houses, the sthayi (स्थायी) becomes powerful and capable of destroying the enemy.

धर्मेऽस्त्रं नी स्थायिभङ्गाय सर्वे पापा व्योमायान्त्यगा यातुरिष्टाः ।
शुक्रज्ञेज्या लग्नगाः स्थायिवृध्द्यै तद्वद्द्यूनेऽर्कार्किचन्द्रागुभौमाः ॥ ५० ॥

Sloka 50—If Mars and Saturn be placed in 9th house, there would be complete defeat for the sthayi (स्थायी) people. If all the malefics be posited in 10th, 11th and 12th houses, there would be defeat for the sthayi (स्थायी) people. If three benefics viz , Venus, Mercury and Jupiter be in Ascendant, they would bring about success for the sthayi (स्थायी) class. If Sun, Saturn, Moon, Rahu and Mars be all in 7th house, they would also bring about success to the sthayi (स्थायी) people.

लग्नस्थैस्तैस्त्र्युत्तरैः स्थायिहानिः सौम्यैर्व्यत्यासोऽथ सन्धिः खभूगैः ।
पुंभे लग्नायान्त्यगैः सद्ग्रहैर्वा सोऽथो केन्द्रव्द्यङ्गपापैस्तु संख्यम् ॥ ५१ ॥

Sloka 51—If out of five planets mentioned in the last portion of the previous sloka, three or more occupy Ascendant they would cause defeat and loss to the sthayi (स्थायी) people. If they be benefics, it indicates good for these people.

If these planets be placed in 10th and 4th houses, a compromise would be reached between the two parties. The same

result would follow when Ascendant be in a male sign or benefic be posited in 1st, 11th and 12 the houses.

If malefics be posited in quadrants in dual signs, there would be declaration of war.

अजवृषसिंहसुताधमुरेणालिघटास्तनौ जयप्रश्ने ।
प्रष्टुर्जयेष्टफलदाः सद्ग्रहयोगेक्षणादिना तिशुभाः ॥ ५२ ॥

Sloka 52—If there be a query about success or defeat, and Ascendant be Aries Taurus, Leo, Virgo, Sagittarius Capricorn, Scorpio or Aquarius success may be predicted for the querist. This result would become more definite when a strong benefic occupies or aspects Ascendant.

चोरप्रश्ने तु (As regards the query about the theft of an article).
स्थिरे स्थिरांशे स्वजनैर्गृहान्तिके चरे परेणापहृतं न चान्तिके ।
धनं समेन द्वितनौ च मध्यगं दिशस्तनुव्योममदाम्बुगे विधौ ॥ ५३ ॥

Sloka 53—If at the time of query about the theft of an article Prasna Lagna and Navamsa fall in a fixed sign, it should be predicted that the article has been stolen by some relation of the querist who is in the same house or living nearby and not by an out-sider and that the article is hidden at some place in the house or near it.

If Ascendant and Navamsa fall in a moveable sign it should be said that the article has been stolen by a person not related to the querist but known to him and it has been taken away to a distant place.

If Ascendant and Navamsa fall in a dual sign, the prediction should be that the theft has been committed by an outsider not unknown to the querist and has been kept at a place which is neither far nor near. The direction of the place where the stolen property has been kept would be signified by the position of Moon i.e. if Moon be in Ascendant it would be east; if in 10th it would be south; if in 7th it would be west and if in 4th it would be north.

रवीन्दुदृक्चेत्स्वजनस्तनौ पुनः कुटुम्बचौरोऽङ्गमदेश्वरौ तनौ ।
नियोज्यमर्त्यो व्ययनपेऽन्त्यसोत्थगे नरः परो बाहुकरेऽन्यथा निजः ॥ ५४ ॥

Sloka 54—If at the time of query, Ascendant receives aspect from Sun and Moon, the thief would be a relation of the querist. If the lords of Ascendant and 7th house be in Ascendant the thief

would be a member of the family of the querist. If the lord of 7th be posited in 12th or 3rd house, the thief would be a paid servant living near by.

If at the time of the query the querist stretches out his hand the thief should be said to be a person not connected with his family. If he keeps his hands down, the thief would be one belonging to the family of the querist.

चरस्थिरव्यङ्गतनुष्वपि क्रमाद् द्विवेदवह्न्यक्षरकाह्वतस्कराः ।
स्वभोच्चभे प्रागपि तस्करोऽस्तपे वयो जनिं चाङ्गपतेः समां वदेत् ॥ ५५ ॥

Sloka 55—If at the time of query Ascendant falls in a moveable sign, the name of the thief would be made up of two letters; if Ascendant be in a fixed sign, the name would be of four letters and if Ascendant be in a dual sign, the name would contain three letters.

If the lord of 7th be posited in its own or exaltation sign, the thief would be an expert one. The age, caste, birth etc. of the thief would be similar to that declared for the lord of Ascendant.

पूर्णेऽब्जे द्विगुरुदृशाङ्गगे हृताप्तिर्वा शीर्षोदयतनुभे ससद्ग्रहे स्यात् ।
सत्खेटैः सहजधनायगैश्च वाप्तिर्बन्ध्वस्ताम्बरगशुभैश्च तद्वयुक्ता ॥ ५६ ॥

Sloka 56—The stolen article would be recovered if any of the following combination exists in the query chart :—

(1) Full Moon with adequate strength be in Ascendant aspected by Jupiter and Venus.

(2) Ascendant falls in a Sheershodaya (शीर्षोदय) sign with a benefic posited in it.

(3) 3rd, 2nd and 11th houses from Prasna Lagna are occupied by benefics.

(4) Benefics are posited in 4th, 7th and 10th houses.

आयेशो भवति धनप्रदोऽङ्गनाथः स्याल्लोक्ता युतिरनयोर्द्रुतं दृशोन्दोः ।
स्वाप्त्यै स्यादथ बलिकेन्द्रगग्रहस्याथाङ्गर्क्षस्य हरिदथाकृतिर्वृकाणैः ॥ ५७ ॥

Sloka 57—Gains of wealth are given by the lord of 11th, and the lord of Ascendant is the beneficiary there would be abundant gains of wealth if the lords of Ascendant and 11th be together and

receive aspect of Moon. The direction from which gains may be expected, would depend on the strongest planet posited in a quadrant or the direction signified by the sign of Ascendant. The form, appearance etc. may be ascertained through the Drekkana in which Ascendant falls at the time of the query.

ओजस्विकार्यतनुपोडुपसंप्रयोगे
ऽभीष्टार्थसम्यगुदयेष्ववधिर्विधिज्ञैः ।
सैकेऽर्कभोनविधुभे कथितोऽश्विभादे-
र्धिष्ण्यायनाहनखभास्करदन्तभूपैः ॥ ५८ ॥

खाङ्कैस्तथा खधृतिभिः खदिनैः खसिद्धै-
र्भूपैर्वियद्रविमितैः खदिनैः खसूर्यैः ।
सूर्यैर्नखै रदशिवाष्टिभिरभ्रगोभिः
खाक्षेन्दुभिश्च खरसैः खगुणैः खगोभिः ॥ ५९ ॥

घस्त्रैर्दिनैः खभमितैः क्रमतोऽवधिः स्यात्
कार्यस्य वाऽत्र वितनूपतिकार्यपांशाः ।
त्रिघ्नाः खवारिधिकृशाश्चरभे दिनानि
द्विघ्नान्यगे द्वितनुभे त्रिगुणानि कार्ये ॥ ६० ॥

Slokas 58-60—All the cherished desires of the querist would be fulfilled if the lords of 10th and Ascendant possess adequate strength and Moon with similar strength be related to the stronger between the above two planets. To assertain the time limit for the fulfilment of desires the longitude of Sun may be deducted from the longitude of Moon. Then we may find out the star indicated by the remainder and add 1 star to this and the number in days assigned to that particular star in the statement given below for the 27 stars reckoned from Aswni.

1. Aswini	27	10. Magha	300	19. Moola	11
2. Bharini	62	11. P. Phalguni	240	20. P. Ashada	16
3. Krittika	7	12. U. Phalguni	16	21. U. Ashada	90
4. Rohini	20	13. Hasta	120	22. Sravana	120
5. Mrigasira	12	14. Chitra	300	23. Dhanista	60
6. Aridra	32	15. Swati	120	24. Satabhisha	30
7. Punarvasu	16	16. Visakha	12	25. P. Bhadra	90
8. Pushyami	90	17. Anuradha	20	26. U. Bhadra	24
9. Ashlesha	180	18. Jyestha	32	27. Revati	40

Another method of finding out the time limit is as follows. The longitude of Ascendant may be deducted from the longitude of 10th house. If the longitude of 10th be smaller, 12 signs may be added to it. The remainder should be converted into degrees and be trebled. The result should be divided by 40. The remainder would indicate the number of days for the accomplishment of the object in case Ascendant be in a moveable sign. If Ascendant be in a fixed sign, the number got above should be doubled. If in a dual sign, the number should be trebled.

तन्वंशनाथसमयोऽपि तनूदितांश-
संख्योऽयनक्षणदिनर्तुकमासपक्षाः ।
अब्दश्च घर्मकिरणादथवाङ्गगांशा-
द्यत्रांशपस्तदयनादिषु तन्मितः स्यात् ॥ ६१ ॥

Sloka 61—Another method of calculating the time is as follows: The number of Navamsas that have risen in Ascendant would denote the period required, the unit of time taken being Ayana (अयन) that year Kshana (क्षण), Second Dina (दिन) Day, Ritu (ऋतु) Season Masa (मास) Month, Paksha (पक्ष) fortnight and Abda (अब्द) year, according as the lord of Navamsa in question happens to be Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. That is, if Leo be the rising Navamsa, that time indicated would be four Ayanas and odd or a period between 24 and 30 months and soon.

Or, it would be as many units as measured by the number of Navamsas traversed by the lord of rising Navamsa from Ascendant Navamsa, the unit taken being the one appropriate to the planet owning the rising Navamsa.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना प्रश्नाख्यसङ्केत इतः समाप्तिम् ॥ ६२ ॥

Sloka 62—Thus is completed the Prasna Sanketa, the 8th one of the Sanketanidhi, a work written by Shri Ram Dayalu the Astrologer for the benefit of Shri Ghasi Ram Sharma the son of his eldest brother.

॥ इति सङ्केतनिधावष्टम सङ्केतः ॥

End of Sanketa Eight

नवमसंकेत:

Sanketa Nine

प्रश्ने जन्मनि वा यदि रविहोराङ्गे सुखी न बाल्ये स्यात् ।
पश्चात्स्वयत्नतोऽसौ धनी च विपरीतमिन्दुहोरायाम् ॥ १ ॥

Sloka 1—If at the time of query, Ascendant falls in the Hora of Sun, the querist would not enjoy happiness in his childhood. Later by his own efforts he would get a lift in life and become wealthy.

If Ascendant falls in the Hora of Moon, the querist would be happy in his childhood and face difficulties in his later life.

होरेशश्चेत्तासद्ग्रहः सवक्रस्तदा सदृग्वक्त्रम् ।
वक्रं तथार्कविध्वोः सेन्द्वसतोर्विकृतरदनरसनोष्ठम् ॥ २ ॥

Sloka 2—If the lord of Hora in which Ascendant falls at the time of query, be associated with a malefic and a retrograde planet, the eyes and face of the querist would not be good looking. He would have an ugly face with deformed teeth, tongue, lips etc. if Sun and Moon together or Moon saparately be under the influence of two malefics.

द्रेष्काणपो यत्र गृहे तदङ्कसंख्याः सहोत्थाः स यदा ससौम्यः ।
ते जीविनोऽथेतरथा मृताः स्युस्तत्सौहृदाद्ये सहजैः सुखाद्यम् ॥ ३ ॥

Sloka 3—The figure signified by the sign occupied by the Lord of Drekkana (Decanade) in which Ascendant falls at the time of query, would indicate the number of brothers the querist would have. If this lord of Drekkana be associated with or aspected by benefic, the brothers would be longlived, otherwise their longevity would be poor. The relationship amongst the brothers would depend on the nature of planet or planets associated with above mentioned lord of Drekkana.

चेत्पुंग्रहास्ते सहजा भगिन्यः स्युः स्त्रीग्रहाश्चेदथवा पुमङ्गम् ।
चेद्भ्रातृसौख्यं भगिनीसुखं तद्भे स्वघातोऽरिमृतौ तदीशे ॥ ४ ॥

Sloka 4—If the Lord of Drekkana be associated with male benefic planets (Jupiter is the only benefic male planet), the querist would be having brothers, if the planets be female (Venus, Moon), sister.

If Ascendant falls in a male sign, brothers would be born after him, if it falls in a female sign sisters would be born. If the lord of Ascendant and the lord of Drekkana in which Ascendant falls be friends, there would be happiness in respect of brothers and sisters. If the Lord of the Drekkana be in 6th or 8th house, from the Lord of Ascendant brothers and sisters would suffer from injuries on account of their own deeds.

त्र्यंशपोऽरिमृतिगोऽशुभयुक्चेन्मृत्युमेति स दृष्टत्तरुपातैः ।
बन्धुवैरमसदिन्दुयुतश्चेद्रोमशः श्रवणपृष्ठगदी ना ॥ ५ ॥

Sloka 5—If the lord of Drekkana in which Ascendant falls at the time of query be in 6th or 8th house and associated with a malefic, the querist would die as a result of falling stone or tree If he survives, he would be hated by his relations.

If the above lord of Drekkana be associated with a waning Moon and a malefic, the body of the querist would be fully hairy or he may suffer from some disease of the ear or may have some trouble in his back.

चेदर्कभौमौ मृतिगौ तदाढ्यौ मृतिं वदेद्विद्युत आतपाद्वा ।
विषान्मृतिः स्यान्मृतिगे गुरुभ्यां युतेऽरिगे त्र्यंशपतौ करेऽङ्कः ॥ ६ ॥

Sloka 6—If the said lord of Drekkana be posited in 8th house with Sun and Mars who have adequate strength, the native would die through lightening or sun-stroke. If the said lord be associated with Venus and Jupiter, the native would meet his death by poisoning. If the Drekkana lord be in 6th, there would be a mark or spot in the hands of the native.

तत्तद्रेष्काणपाः पापास्तथैव फलदा मताः ।
द्वाविंशेऽङ्गाद्दृकाणे तु तद्ग्रहादिवशाच्च्युतिः ॥ ७ ॥

Sloka 7—Similar conclusions may be arrived at with regard to the native's, or querist's family, brothers, relations etc., through the malefics occupying the corresponding decanates. It is through the 22nd decanate reckoned from the rising one or through its lord that the death of the person concerned and its nature should be determined.

सप्तांशलग्ने विषमे शुभानां योगेक्षणाद्यौ पुमपत्यसौख्यम् ।
समे सुता संकलितोऽथ तत्रासौम्यैरसंभूतिमुशन्ति सन्तः ॥ ८ ॥

Sloka 8—The birth of male issue and his happiness or prosperity should be predicted if Saptamsa in which Ascendant falls at the time of birth or query be an odd one and be occupied by or aspected by benefics. The same would be combination for a female issue if Saptamsa of Ascendant falls in an even sign. There would be no issue if the rising Saptamsa be under malefic influence. This is what the wise men say.

नवांशनाथे स्वलवे स्वभाद्यौ शुभेक्षिताढ्येऽशुभयोगहीने ।
प्राप्नोति रामामतुलामवश्यं नरो विनायासमपापरूपाम् ॥ ९ ॥

Sloka 9—The native or querist would have the good fortune to get a beautiful girl with very fine qualities as his life partner, if the lord of Navamsa in which Ascendant falls at the time of birth or query, occupies the Rasi, Hora, Drekkana, Saptamsa, Navamsa of its own or if it be associated with or aspected by benefic planets with adequate strength and without any malefic influence.

केन्द्रे तदीशेऽष्टिसमान्तरिष्टे त्रिकोणगे तत्त्वमिते विवाहः ।
नवांशलग्ने खलखेटयुक्ते जायालवे वा न विवाहसौख्यम् ॥ १० ॥

Sloka 10—Of the lord of Navamsa in which Ascendant falls at the time of the birth or query be a benefic one and posited in a quadrant, the marriage of the native or querist would take place at the age of 16 (we should say at an early age). If the lord of such Navamsa be in a trine the marriage would take place at the age of 25. If Navamsa of Ascendant or Navamsa of 7th house be associated with a malefic planet, the native or querist would not enjoy marital happiness.

अर्कांशपेऽङ्गे पितृतुल्यभाग्यस्त्रिकस्थिते नात्मसुखं न पित्रोः ।
लाभस्थिते तातधनं सुगुप्तं नीचास्तपापारिखलेष्वभद्रम् ॥ ११ ॥

Sloka 11—The native or the querist would have the same good fortune and prosperity as his father, if at birth or at the time of query the lord of Dwadasamsa in which Ascendant falls, occupies Ascendant. If such lord of Dwadasamsa be in 6th, 8th or 12th house, the native and his parents would not enjoy bodily happiness. If the lord of such Dwadasamsa be posited in 11th, the native would get and enjoy the hidden wealth of his parents. It would not be so if such planet be in its debilitation sign, eclipsed or malefic.

त्रिंशांशपोऽसौम्यखगोऽस्तनीचो यदा तदा बन्धुभिराशु वैरम् ।
त्रिकस्थितश्चेन्नृपभीतिभाक् स्यात् सदन्वितः सन्यदि सौख्यशाली ॥ १२ ॥

Sloka 12—If the lord of the Trimsamsa in which Ascendant falls at the time of birth or query, be a malefic planet, eclipsed or in its sign of debilitation, the native would have misunderstanding with his relations. If such lord of Trimsamsa be in the 6th, 8th or 12th house, the native may earn the displeasure of the King/Government. If such planet be associated with a benefic the native would enjoy happiness in every way.

शक्तिरात्मप्रभावेष्टपित्र्यादिकं चित्तबुद्धिप्रसादप्रसूकादिकम् ।
भ्रातृसत्वं गुणं भूसुखं चिन्तयेद्बुद्धिवाग्धर्मविज्ञानसत्संभवम् ॥ १३ ॥

क्षेत्रार्थाम्बरदेहपुष्टिसुतकीर्त्यश्वादिसंपत्सुखं
वेश्यास्त्रीजनशुक्रवाहनरतस्थानोपयामात्मनः ।
आयुर्जीवनसाधनक्षयशुचो दुःखं च बुध्या बुधः
सूर्याद्यैर्बलिभिः शनेरितरथोक्तश्लोकपादक्रमात् ॥ १४ ॥

Slokas 13-14—Information about the following matters is ascertained from various planets as under :

Sun—Ownself, vitality, influence, father, etc.

Moon—Leanings of the heart, mind, understanding, royal favour, mother, wealth.

Mars—Own courage, mother, characteristic qualities, lands and happiness.

Mercury—Intelligence, speech, religious act, scientific knowledge, and good or bad bringing up.

Jupiter—Own lands, wealth, clothes physical development children, fame, horses etc.

Venus—One's kept women, wife, sexual power, conveyance, enjoyment and marriage.

Saturn—Longevity, livelihood, distress and adversity.

Predictions should be made by a well-versed astrologer after carefully and intelligently assessing the strength of respective planets, and several effects they are capable of producing which have been described above. However, it should be kept in mind that Saturn is capable of giving bad results when strong, as compared to other planets.

Comments—We cannot help saying that Saturn is not always bad when strong. For Libra and Taurus Ascendants, Saturn is a Yogakaraka planet. For Capricorn and Aquarius Ascendants Saturn is lord of Ascendant. So it would give only auspicious results for these Ascendants if it be well placed and strong. Further a powerful Yoga named Sasa Yoga is formed when Saturn is in his own or exaltation sign and is posited in a quadrant to Ascendant or Moon.

गङ्गार्हसज्ज्ञातिसमुद्रजन्मा द्विजाधिराजो द्विजराजमानः ।
जनाभिजातप्रतिपूजितांघ्रिरासीत्सतीराम इति प्रसिद्धः ॥ १५ ॥

ज्योतीरायस्तत्सुतोभून्महात्मा विद्वद्वृन्दावाप्तकीर्तिप्रतिष्ठः ।
तत्पुत्रः श्रीमत्कृपारामनामा श्रीमत्पूज्यो धीरसन्देहभेदी ॥ १६ ॥

तदात्मजस्तन्त्रसरण्यरण्यसंचारपंचाननचारुमूर्तिः ।
समुन्मना जस्पतिमिश्रशर्मा श्रीसाम्बशर्वानुगतांतरात्मा ॥ १७ ॥

सोऽभूदम्बुधिवच्चतुर्दिशमुरोजातैश्चतुर्भिश्चतु-
र्मूर्तिर्वा यशसाधिरोढुमिह चाद्योऽमीरचन्दः पुरा ।
स्वर्यातः स्वमहोनिधाय सहजेऽस्मादन्वभूत्तारिता
नेकज्ञोऽत्र वजीरचन्द्र इति यः ख्यात्या द्वितीयोऽप्यस ॥ १८ ॥

अन्वस्मादभवद्धरिस्मृतिरतस्वान्तो मुसद्दीयुतो
रामोऽस्मादनुसंभवोऽमृतसरस्यावर्जितेशो वसन् ।
स श्रीरामदयालुसञ्ज्ञ ऋतदृक् चक्रे विदग्रेसरः
सत्सङ्केतनिधिं सतां निधिमिवाद्रीन्द्वङ्कभूवत्सरे ॥ १९ ॥

इतरागुणगोपनेषु सत्सु प्रभुपादाब्जपरेष्विहार्पितो यत् ।
विनयावनतेष्वतो निधेयो नवसङ्केतनिधिः शुभप्रबन्धः ॥ २० ॥

Slokas 15-20—In these slokas the author gives a description of his family tree.

There lived a famous scholar named Satee Ram who was born in the most respected Gangarha family. He was like Moon of the ocean. He commanded the respect of the Brahmins and the King/Government. Even the great nobles of the time touched his feet out of reverence for him.

Satee Ram had a son named Jyoteeraya who was famous for his good qualities and rose to high status and was recognised for his knowledge and was respected by learned men.

Jyoteeraya had a son named Kripa Ram who was learned like his ancestors and was respected by both the rich and the poor. He was capable of solving intricate problems posed by the scholars.

Kripa Ram had a son named Jaspati Sharma who was also very learned in shastras. He was inclined towards righteous action and was devoted to God Shiva and Goddess Durga.

Jaspati Sharma had four sons. The eldest of these sons was Ameer Chandra who died in the life time of his father. The son younger to him was Vazir Chandra who was second to none in fame and was a leader amongst the learned men. Vazir Chandra's next younger brother was Musaddi Ram who was greatly devoted to Lord Vishnu. The youngest of the brothers was Shri Rama Dayalu who lived in Amritsar. He was a devotee of Shiva, a staunch Advatin and foremost amongst scholars. He composed this work 'Sanketanidhi'—a treasure of indications in Vikram Samvat, 1917 (1860 A.D.)

This auspicious work consisting of nine Sanketas is dedicated with all humility to all who are magnanimous enough not to expose the fault of others and who are inclined to the service of God and so it should be read by those who are modest and humble.

वजीरचन्द्रात्मजघासिरामकृते हि संकेतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना ग्रंथेऽन्त्यसंकेतः इतः सुसिद्धिम् ॥ २१ ॥

Sloka 21—Thus comes a successful end of the last Sanketa of the work Sanketanidhi, a work composed by Shri Rama Dayalu for the benefit of Ghasi Ram son of Vazir Chandra.

इति ज्योतिर्विद्रामदयालुनिर्मिते सङ्केतनिधौ नवमः सङ्केतः ॥

॥ समाप्तोऽयं ग्रन्थः ॥

Glossary of Technical Terms

Abhishek : अभिषेक Worshipping one's Deity by sprinkling holy water on him.

Adhan : आधान, गर्भ Conception

Affliction : पीड़ा कुदृष्टि

Alphabetical divisions : According to an Indian School, the query chart can also be drawn by noting down the first letter spoken by the querist. For this the Devnagari alphabets have been divided into eight groups or Vargas. Each group has been assigned a planet as its Lord and each group has been assigned a form, which are auspicious or inauspicious alternatively—the odd ones being auspicious, the even ones inauspicious. The groups, their planetary lords, forms and nature are as follows :

1. A-group अ-वर्ग	Sun सूर्य	Banner ध्वज	Auspicious शुभ
2. Ka-group क-वर्ग	Mars मंगल	Smoke धूम्र	Inauspicious अशुभ
3. Cha-group च-वर्ग	Venus शुक्र	Lion हरि	Auspicious शुभ
4. Ta-group ट-वर्ग	Mercury बुध	Dog श्व	Inauspicious अशुभ
5. Tha-group त-वर्ग	Jupiter गुरु	Cow or Bull गो	Auspicious शुभ
6. Pa-group प-वर्ग	Saturn शनि	Donkey खर	Inauspicious अशुभ
7. Ya-group य-वर्ग	Moon चन्द्र	Elephant इभ	Auspicious शुभ
8. Sha-group श-वर्ग	Moon चन्द्र	Crow ध्वांक्ष	Inauspicious अशुभ

Ansa : अंश Degree, Part.

Ascendant : लग्न Lagna, the rising sign in a natal, divisional or query chart. Some of the divisions of a sign are as follows :

Hora : होरा Two equal divisions.

Decanate/Drekkana : द्रेष्काण Three equal divisions.

Saptamansa : सप्तमांश Seven equal divisions.

Navamansa : नवमांश Nine equal divisions. A Constellation a Star has four divisions of Navamansa. The division here is also known as Pada पद or charan चरण।

Dwadashamsa : द्वादशांश Twelve equal divisions.

Chaturvinshamsa : चतुर्विंशांश Twenty-four equal divisions.

Trimsamsa : त्रिंशांश Thirty equal divisions of one degree each.

Ashtakavarga : अष्टक वर्ग A method of determining the nature of different houses in a chart.

Aspect : दृष्टि

Applying : इत्थशाल योग When the plants are in the process of forming an exact aspect.

Separating : ईसरफ, मुसरिफ When the planets move away after completing the aspect.

Conjunction : युति When two or more planets are in the same sign according to Indian System and within permissible orb according to Western System.

Opposition : वियुति When the planets are in Seventh sign from each other or 180° apart with permissible orb.

Sixtile : 60° aspect.

Square : 90° aspect.

Trine : 120° aspect.

Avastha/Posture : अवस्था

There are 12 avasthas in postures of a planet, for their determination see the V chapter or Sanketa 5 of this book. The postures are :

1. शयन Lying down.
2. उपवेशन Sitting.
3. नेत्रपाणि With a hand on eye.
4. प्रकाश Shining.

5. गमन Going,
6. अगम Not going.
7. आस्थानी/सभा Attendance in an assembly.
8 आगम Coming.
9. भुजि/भोजन Eating
10. नृत्यलिप्सा In dancing mood.
11. कौतुक Inquisitiveness.
12. निद्रा Sleep.

There are 12 Avasthas or postures of Moon according to its position in different signs. They are:

1. मार्ग	Way	मेष	Aries
2. क्षति	Wound	वृष	Taurus
3. मृति	Death	मिथुन	Gemini
4. जय	Success	कर्क	Cancer
5. हसित	Laughter	सिंह	Leo
6. रति	Pleasure	कन्या	Virgo
7. क्रीडा	Sport	तुला	Libra
8. प्रसुप्ति	Sleepiness	वृश्चिक	Scorpio
9. भुजि/भोजन	Eating	धनु	Sagittarius
10. रोग	Sickness	मकर	Capricorn
11. चल	Moving	कुम्भ	Aquarius
12. स्थिर	Fixity	मीन	Pisces.

Behaviour : आचरण
Bellmetal : कांस्य
Birth : जन्म, प्रसूति
Birthchart: जन्मकुंडली
Brilliance : आभा
Combination : योग
Raja Yoga : राजयोग Combination conferring kingship and honour

Dhana Yoga धनयोग Combination conferring Wealth.

Durudhara Yoga : दुरुधर योग Combination in which the Moon is hemmed in between benefics.

Conjugal/Marital : वैवाहिक
Constellation/Star : नक्षत्र

The number of constellations/stars as given below is 27.

1. अश्विनी Aswini 2. भरणी Bharani 3. कृत्तिका Krittika 4 रोहिणी Rohini 5. मृगशिरा Mrigashira 6. आर्द्रा Ardra, 7. पुनर्वसु Punarvasu. 8. पुष्य Pushya 9. आश्लेषा Ashlesha 10. मघा Magha. 11. पूर्व फाल्गुनी Poorva Phalguni 12. उत्तर फाल्गुनी Uttar Phalguni 13. हस्त Hasta 14. चित्रा Chitra 15. स्वाति Swati 16. विशाखा Vishakha 17. अनुराधा Anuradha 18. ज्येष्ठा Jyeshtha 19. मूल Moola 20. पूर्वाषाढ Poorvashadha 21. उत्तराषाढ Uttarashadha 22. श्रावण Sravana 23. धनिष्ठा Dhanishtha 24. सतभिषा Satbhisha 25. पूर्वभाद्रपद Poorva Bhadrapada 26. उत्तर भाद्रपद Uttara Bhadrapada and 27. रेवती Revti.

The Hindu Astrologers take अभिजित Abhijit also as the 28th Star, but it is not reckoned in calculating periods and sub-periods of the planets.

Cupid : कामदेव The god of Love or Sex.
Dayadins : कुटुम्ब-कबीला.
Digits/Phases [of Moon] : चन्द्र के विभिन्न रूप
Equinoctical point : सम्पात बिन्दु
Evening twilight : असुर संध्या
Evil : दोष
Foetus : भ्रूण

Gandanta : गंडांत where the ending points of a sign and constellation converge, i.e. end points of Cancer, Scropio and Pisces.

Gochara : गोचर Transit.

Godan : गोदान Giving away a cow. A sacred deed according to Hindu belief.

Harivansh Purana : हरिवंश पुराण A sacred book of Hindus considered auspicious for getting progeny.

Hemisphere : चक्रार्ध
Apara Chakra : अपर चक्र Visible half of the chart.
Poorva Chakra : पूर्व चक्र Invisible half of the chart.
Occidental : पश्चिमार्ध, Western half, कृष्णपक्ष
Oriental : पूर्वार्ध Eastern half, शुक्लपक्ष,

The visible or the oriental left half begins from the portion of 7th house still to set and extends upto the risen portion of the Ascendant. The other right half is trined as invisible or occidental.

House : भाव.

The number of houses in a chart is 12. Each house signifies some particular part of the body of Kalapurush or Time personified, his particular relation or relations and certain other factors. They are as follows :

1. 1st house : Also called Ascendant : Head, Self of the native.

2. 2nd house : Face, Eyes and mouth, family. Wealth and bank balance.

3. 3rd house : Arms, Ear, Brothers and Sisters, Courage.

4. 4th house : Chest, Heart, Mother, dwelling place, conveyance, Landed property, education, happiness.

5. 5th house : Stomach, Children, Intelligence, Entertainments.

6. 6th house : Loin, Maternal uncle, Enemies, diseases, service.

7. 7th house also Descendant : Pelvice region, Wife or husband, rivals.

8. 8th house : Longevity, Private parts, Inaccessible areas, fort etc., Legacy.

9. 9th house : Thighs, Higher education, Father, foreign travels, religious performances.

10. 10th house : Knees, according to some Indian astrologers father, profession, Government.

11. 11th house : Legs, Paternal uncle, Gains.

12. 12th house : Feet, Expenditures, Loss, Bed, Hospital. Foreign lands etc. Also called व्ययभाव

Dussthana : दुस्थान, त्रिक्भाव Houses 6, 8, 12.
Panaphara : पणफर भाव (Houses 2, 5, 8, 11), Succedant house.
Quadrant : कोण [Houses 1, 4, 7, 10].
Trine : त्रिकोण [Houses 1, 5, 9].
Humours : त्रिदोष [(वात Wind, कफ phlegm and पित्त byle]
Indication : संकेत, लक्षण.
Kalapurusha : कालपुरुष Time personified.
Kamavrata : कामव्रत Fast taken to fulfil ones desires.

Kanyadan : कन्यादान Giving one's daughter in marriage.
Longevity : आयुस्.
Lying-in-Chamber : प्रसूति गृह
Maternal aunt : मौसी मामी
Maternal grandfather : नाना, मातामह
Maternal uncle : मामा

Mediatory : अंतर्वर्ती A planet bringing in aspect two planets not directly aspecting each other.

Mole : तिल
Natal : जन्मकालीन
Native : जातक
Nativity : जन्म कुंडली
Nature : स्वभाव
Pakshi : पक्षी Bird
Pasha : पाश Rope
Paternal grand father : बाबा, पितामह
Paternal uncle : चाचा
Period : दशा
Planet : ग्रह

The nine planets with their sex are :

1. Sun सूर्य Male
2. Moon चंद्र Female
3. Mars मंगल Male
4. Mercury बुध Neuter/Hermophrodile
5. Jupiter गुरु Male
6. Venus शुक्र Female
7. Saturn शनि Neuter
8. Rahu राहु Dragon's head
9. Ketu केतु Dragon's tail.

The Western astrologers do not count Rahu and Ketu in planets, but have added by now three more to their list of seven i.e. Uranus/Hershel वारुणी Neptune वरुण and Pluto यम।

Auspicious शुभ
Benefic शुभ
Debilitation (in) नीच/Depression
Direct मार्गी

Eclipsed अस्त
Exaltation (in) उच्च
Favourable शुभ
Female स्त्री
Hermophrodile उभयलिंगी
Inauspicious अशुभ
Male पुरुष
Malefic पापग्रह, अशुभ
Marak मारक Death-inflicting planet
Neuter नपुंसक
Neutral तटस्थ, सम
Owner/Lord स्वामी
Own sign स्वक्षेत्र
Retrograde वक्री
Unfavourable अशुभ
Vargottama वर्गोत्तम a planet in the same sign in Natal and Navamsa charts
Preceptor : गुरु
Querist : प्रश्नकर्ता, जिज्ञासु
Query : प्रश्न, जिज्ञासा
Quincunx aspect : षडाष्टक दृष्टि 150° aspect
Rising : उदीयमान Posited in the ascendant
Setting : अस्तमान Posited in the descendant
Sanketa : संकेत Indication
Santan Gopal Mantra : संतान गोपाल मंत्र Holy recitation to propitiate the Deity for getting sons
* Sign : राशि, रिक्ष

The zodiac is divided into 12 equal divisions of 30° each which are known as signs. The signs, their planetory lords and their characterstics sex, element, nature, character etc. are as follows :

* Shadbala : षड्बल six fold strength planet स्थान बल positional strength, काल बल Temporal strength दिग्बल Directional strength, दृग्बल Aspectual strength, चेष्टाबल Mational strength and नैसर्गिक बल Natural strength.

1. Aries	मेष	Mars	Male	Fire	Moveable
2. Taurus	वृष	Venus	Female	Earth	Fixed
3. Gemini	मिथुन	Mercury	Male	Air	Dual/ Moveable
4. Cancer	कर्क	Moon	Female	Water	Moveable
5. Leo	सिंह	Sun	Male	Fire	Fixed
6. Virgo	कन्या	Mercury	Female	Earth	Dual
7. Libra	तुला	Venus	Male	Air	Moveable
8. Scorpio	वृश्चिक	Mars	Female	Water	Fixed
9. Sagittarius	धनु	Jupiter	Male	Fire	Dual
10. Capricorn	मकर	Saturn	Female	Earth	Moveable
11. Aquarius	कुम्भ	Saturn	Male	Air	Fixed
12. Pisces	मीन	Jupiter	Female	Water	Dual.

The male signs are considered to be positive while the female to be negative.

Signs, whose lords are benefics are benefic in nature while whose lords are malefics are malefic. Sun's nature is considered to be cruel.

Day Signs : दिवा बली राशियां Leo, Virgo, Libra, Scorpio, Aquarius and Pisces.

Night Signs : रात्रि बली राशियां Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn.

Quadruped signs : चतुष्पद राशियां Aries, Taurus, Leo, later half of Sagittarius and Capricorn.

Biped Signs : द्विपद/नर राशियां Gemini, Virgo, Libra, First half of Sagittarius and Aquarius.

Signs rising from head : शीर्षोदय राशियां Gemini, Leo, Virgo Libra, Scorpio and Aquarius.

Signs rising from hind : पृष्ठोदय राशियां Aries, Taurus, Cancer, Sagittarius and Capricorn.

Signs rising both ways : उभयोदय राशि Pisces.

Riksha-Sandhi : रिक्ष संधि where two Signs meet.

Junction : संधि चतुष्टय which are four in number as follows :

(i) Twilight—morning or evening
(ii) End of a Sign

(iii) End of a Constellation
(iv) End of a tithi (Lunar date)

Sloka : श्लोक
Sthayee : स्थायी Permanent
Tajaka : ताजक A system of Astrology
Talisman : तलिस्मान, यंत्र कवच one to ward off evil
Time : काल
Tithi : तिथि Lunar date
Bright half : शुक्ल पक्ष
Dark half : कृष्ण पक्ष
Waning Moon : कृष्ण पक्ष
Waxing Moon : शुक्ल पक्ष
Unit of :—
Ayana अयन Six months
Kshana क्षण Moment/Second
Dina दिन Day
Ritu ऋतु One season of two months
Masa मास Month
Paksha पक्ष Fortnight
Abda अब्द Year
Ghatika घटिका 24 minutes
Varga : वर्ग Division
Vrata : व्रत Fast, संकल्प Determination
Wrath/Curse : शाप
Yatra : यात्रा Journey
Zodiac : राशिचक्र

GEMS & ASTROLOGY

—*Dr. G.S. Kapoor*

According to Hindu Astrology there are nine planets and different gem stones have been assigned to them by our learned and divine-sighted ancients. These gem stones afford protection to their wearers from malignant influences of the planets ruling over them. Some of these gem stones are expensive. For persons who cannot afford to purchase costly gem stones, there are available inexpensive semi-precious stones which can be used as effective substitutes. The rationale of the use of gem stones, how they shield persons wearing them from evil influences of planets and their medicinal utility, have been fully explained in this small, but very interesting and instructive book. Guidance for the selection of appropriate gem stones is also available in this book for those who have no birth charts or birth details. The book will enable you to help yourself and others in times of difficulty, distress and set backs in life. Rs 25

GARGA HORA—*Sage Garga* (English Edition by *R. Santhanam*)

Sage Garga has devised exclusive principles dealing with results of planetary combinations of all possible permutations. These relate to the 12 houses in groups of planets ranging from two to seven. Other very useful clues to aspects of predictive astrology are also discussed in this old classic. A total of over 1400 principles are cleverly arranged in this work Rs. 40.00

NASHTA JATAKAM—(Lost Horoscopy) *Sanskrit-English* by *Acharya Mukunda Daivajna*. English Translation & notes with exhaustive appendix by *R. Santhanam*.

Tracing unrecorded date of birth and time is no more a problem. The author *Mukunda Daivajna* has enunciated a great number of fool-proof methods after a study of the schools of Varaha Mihira, Kalyana Varma and others. Many such rules have been well-developed by him and are taught to the students in an explicit manner. The Kerala system of Lost Horoscopy in the 3rd chapter paves 12 different ways, to reach the route of the riddle, i.e. working out the year of birth, planetary season, month, tithi, nakshatra, ascendant, navamsa etc. and wonderfully enough even the planetary positions at birth. Really a rare work. Rs 40.00

HORA SARA—by *Prithuyasas* son of VARAHA MIHIRA. (Sanskrit slokas with English rendering by *R. Santhanam*)

To those who know of astrology, Varaha Mihira needs no introduction and to those who know him do know *Prithu Yasas* well. Just as Varaha is a synonym of astrology, his son, *Prithuyasas*, occupies the zenith in the astrology's world through his adorable masterpiece, **HORA SARA.** Rs. 80.00

DAIVAJNA VALLABHA—by *Acharya Varahamihira* (with text in Sanskrit, translation and notes in English)

This forgotten classic on Hindu Horary Astrology has been placed in the hands of learned public for the first time.

It contains fifteen chapters and about two hundred & fifty verses. Many of these verses have been quoted in other important works on this branch of astrology.

It is one of the pioneering works in the field of Horary Astrology. We have given comparative translation, notes and quotations from other works on the subject. Rs. 40.00

PRASNA MARGA—(*Complete 32 chapters in 3 volumes*) (Sanskrit text with commentary in English & in Hindi) by *J.N. Bhasin & Dr. Shuk Dev Chaturvedi.*

Unique & indispensable text book on Horary as well as Natal Astrology. This eternal classic occupies a high position of pride in the chrest of the peacock of Hindu Astrology. Just as one cannot take pleasure at the peacock's chrest unless it is thrown wide open, the riches of our astrology will not be discovered without entering into the mines of works like Prasna Marga. The reader will be convinced that the work in question is among the most essential ones if one aims at perfect mastery. Rs. 180.00

SATYA JATAKAM—*Sage Satyacharya*
(Basis of Dhruva Nadi)

Sage Satyacharya lays down exemplary and scientific principles through this monumental work on predictive astrology. This unique work contains many unique and not much known principles. The English Translation is enriched by an addition of important Sanskrit slokas (with English Translation) from Bhattotpala's commentary on Brihat Jataka.

The ultimate beneficiary is the reader who is always in search of truth. Rs. 40.00

BHRIGU SUTRAM—*Sage Bhrigu*
Original slokas with English Commentary by *Dr. G.S. Kapoor*

Just as celestial bodies represent the almighty so does a sage in many ways. Bhrigu Rishi with his divine insight, not fruitfully possessed by an ordinary immortal, created this work in simple *sutras*. The Sanskrit principles by the sages are not only astrologically rich but are very terse and are capable of being committed to even ordinary memory. The advantage : these rules pregnant of useful meanings can be at one's back and call.

This work abridges the lacuna in predictive astrology. A Rare Gem on Predictive Astrology. Rs 40.00

JATAKA PARIJATA—*Vaidyanatha* (Text in Sanskrit with English Translation). It is a well known authoritative treatise on Hindu Astrology, that hardly needs any introduction. It has been studied as a text book on the subject in all parts of the country for nearly five centuries. It is a prescribed text book of study in oriental examinations on *Jyotisha*. Its importance lies in the fact that it is a condensation of the voluminous Horas of Garga, Parasara and others many of which are not available completely now and the later works like Brihat Jataka, Saravali etc. and presents all that is essential and valuable in them judicioulу brought together. Sections of Yogas, Ayurdaya, Bhavaphala, Kalachakra Dasa and Vimshottari Dasa are simply masterpieces, a study of which no student of Astrology should miss. (*3 volumes*) full set.

DISPOSITORS IN ASTROLOGY—This book is a unique, unprecedented and highly useful addition to the astrological literature of the world. The veteran author *Late Sh. J.N. Bhasin* had brought out in his inimitable logical style, the supreme necessity of the use of Dispositors.

A unique and original work adding New Dimensions to Predictive Astrology. The book is a must for every Astrologer, Student or Professional. Rs. 25.00

KARMIC CONTROL PLANETS—*M.C. Jain*
Rahu and Ketu. which are only the shadow and not considered as planets still play a vital role in man's destiny. Placed in different houses and different altitudes, in combination with other planets or having a good or bad relation of effects with other planets, these two planets, have a significant role in a horoscope.

This book with example charts proves their existence and influences. The author has also provided techniques of rectification which provides a greater help to be acquainted with the effect of planets. Rs. 35.00

NADI SYSTEM OF PREDICTION
(Stellar Theory) *By Rattan Lal*

It is not enough to merely cite aphorisms or slokas from standard Text Books on Astrology. What matters most is their practical worth, their ability to withstand the test of experience. And here is a book on system of Hindu Astrology. All which will considerably satisfy the readers who want to gain practical ability in the Hindu predictive Astrology. All further research in Hindu astrology should proceed along the principles adumbrated in this unique work. Rs. 25.00

SAPTA RISHI NADI—*By J.N. Bhasin*
This wonderful work comprises over 185 reliable horoscopes from actual life with full planetary positions, the Balance in years of the DASA at birth under the Vimshottari system, thereby, serving as a most useful material for reference, study and research.

The work contains interesting dissertation on astrological problems by seven *Rishis* in council presided over by Devi Parvati.
Rs. 40.00

ASTROLOGY IN VEDAS—*By J.N. Bhasin*

* The book explanis how the Vedas recognise not only astronomy but also astrology.
* The book explains for the first time in the histroy of the astrological literature how and why the planets are exalted in a particular *nakshatra* and a specific sign of the zodiac.
* The book explains the spiritual principle underlying "Moksha" and how that principle has been applied by Maharshi Parasara in the field of astrology.
* The book explains in detail the astrological significance of the symbolic names and the qualities of the planets and the *nakshatras*.
* The book is sure to add to your astrological and spiritual knowledge. Rs. 25.00

SARAVALI—*Kalyana Varma* (सारावली)

With more than 2500 slokas in Sanskrit and English translation with copious notes by R. SANTHANAM (2 Vols :)

Here is a signal contribution to the field of Hindu predictive astrology by one of royal scion—Kalyana Varma.

Having lived in the 6th century A.D., after Varaha Mihira, the author ruled the zone called Vyaghrapada (now in Madhya Pradesh). He was not only an adept protector of his countrymen but also an ace astrologer, having established close ties with works of many traditional and venerable exponents, *viz* Parasara, Satya, Garga, Badarayana, Varaha Mihira etc. Following his study of their literature with devotion and a deep grasp of the subject, he produced the illustrious *SARAVALI*.

Presented now is an English translation in two volumes which is the first-ever attempt in the Press. There is a total of 55 chapters concentrating on all important aspects of predictive astrology covering many aspects of human life. After many essential preliminaries, acquainting the student with what astrology is, in the later chapters instructions of serious nature begin.

The translator has usefully annotated each and every difficult aspect of the numerous principles profusely quoting a mammoth number of authoritative texts and has given examples etc. For this reason, every student is bound to be spell bound till the last word of the text. Throughout the lot of 796 pages of the text, much useful and worthy information—fully devoted to the subject proper—will make one feel possessing authentic learning and astrological delight.
(Full Set Rs. 200)

(Ask For Detailed List)

RANJAN PUBLICATIONS
16, Ansari Road, NEW DELHI-110002

Important Classics

HORA SHATAK : Basic Concepts of Predictive Astrology by G S. Kapoor Rs. 25.00

BHRIGU NANDI NADI by R G Rao

Bhrigu Nandi Nadi is an ancient Nadi Grantha held in high esteem in South India. The method of delineating a horoscope given in this book is not only novel and instructive but also challenging to the students of astrology interested in research. Rs. 150.00

DOCTRINES OF SUKA NADI : Retold by R. Santhanam

Mysteries of Nadi System of Astrology Unfurled Rs 40.00

NADI SYSTEM OF PREDICTION : (Stellar Theory) Rs. 25.00

A Treatise on Hindu Astrology unique in its predictive worth

NASHTA JATAKAM—(*Lost Horoscopy*)

SATYA JATAKAM—(Basis of Dhruva Nadi) Sage Satyacharya

DISPOSITORS IN ASTROLOGY

ASTROLOGY IN VEDAS—*J.N.Bhasin*

NATAL CHART FROM PALM—*R.G. Rao*

YOUR FACE MIRRORS FORTUNE—"

YOUR DESTINY IN THUMB—*R.G. Rao*

ASTROLOGY IN MARRIAGE COUNSELLING—*M.C. Jain*

GEMS AND ASTROLOGY by Dr. G.S. Kapoor Rs. 25.00

A guide to health, happiness and prosperity.

REMEDIAL MEASURES IN ASTROLOGY by Dr. G.S. Kapoor. Rs. 25.00

Simple and easy-to-adopt measures for protection from malevolent planetary effects.

NEW HORIZONS IN ASTROLOGY by M.S Sitharamaiah Rs. 25.00

This book opens up New paths of Discovery in Astrology

LEARN ASTROLOGY : THE EASY WAY by Dr. G.S Kapoor Rs. 25.00

Complete and Dependable Self-Instructor on Hindu Astrology

KARMIC CONTROL PLANETS by M.C. Jain Rs. 35.00

Ask for detailed list of other books, also in Hindi and English. (2) Largest Stockists of Foreign books in India. (3) Remit full cost & save postage. Books will be sent by regd. post.

Please write to :

RANJAN PUBLICATIONS

16, Ansari Road, Darya Ganj,
New Delhi-110002 (India)

NINE GEMS OF HINDU ASTROLOGY

All Books contain original Text with Exhaustive notes and commentary in English

BRIHAT PARASARA HORA SASTRA—*Sage Parasara* (*2 Vols set*)

Greatest work of the Father of Hindu Astrology.

SARAVALI—Kalyana Varma (*2 Vols set*)

Success Ladder to Predictive Astrology.

HORA SARA—*Prithuyasas*, son of **Varahamihira**

An adorable Masterpiece of Hindu Astrology.

DAIVAJNA VALLABHA—*Varahamihira*

A Forgotten Classic on Hindu Horary Astrology.

PRASNA MARGA—by *J N. Bhasin* (*3 Vols set*)

A unique and indispensable text book of great practical utility for Natal and Horary Astrology.

JATAKA PARIJATA—by **Vaidyanatha** (*3 Vols set*)

With original slokas in Sanskrit and English Translations, explanatory notes and examples.

GARGA HORA—*Sage Garga*

A Practical Interpreter of Planetary combinations in *Rishi Vakyas*.

BHRIGU SUTRAM—*Maharshi Bhrigu*

Ancient classic of Astrology, translation and Notes in English.

SANKETA NIDHI—Tr. by Dr. *G S. Kapoor*

A great astrological classic of modern times. In this book the author has given essence of knowledge extracted from many recognised ancient works on Hindu Astrology.

* Ask for Detailed list.
* Largest Book store of Astrological Books.

Please write to :-

RANJAN PUBLICATIONS
16, Ansari Road, Darya Ganj,
NEW DELHI-110002 (India)